DOCUMENT RESUME

ED 396 639 HE 029 269

TITLE	"Looking Back, Looking Forward, and Pulling It Together: A Celebration of Teaching Excellence in the Minnesota State Universities." Proceedings of the Bush Foundation Undergraduate Teaching Conference (Brooklyn Park, Minnesota, April 27-28, 1995).
INSTITUTION	Bemidji State Univ., Minn.
PUB DATE	May 96
NOTE	72p.; Foreword by Michael Field.
PUB TYPE	Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	American Indians; *College Curriculum; *College Instruction; Critical Thinking; *Cross Cultural Studies; *Cultural Pluralism; Educational Attitudes; Educational Change; Educational Quality; Educational Trends; Excellence in Education; General Education; Higher Education; Role of Education; Social Sciences; State Universities; Student Attitudes
IDENTIFIERS	Diversity Concept; *Minnesota

ABSTRACT

This conference proceedings consists of three keynote addresses and four representative papers. Keynote addresses include: "Impediments to Critical Thinking: Cultural Forces and Our Own 'Stuckness'" by Chet Meyers (which identifies social and cultural elements which make educational change difficult but critically important); "Cultural Diversity in Teaching, Learning, and the Curriculum" by Maudie Williams (which addresses multicultural issues in the curriculum and educational community); and "The Perpetual Dilemmas of General Education" by Michael Field (which discusses ongoing reports critical of the state of education and the author's involvement in one such project). Additional papers included as representative of workshop sessions are: "Teaching White Students About American Indian Nations Through Direct and Indirect Intercultural Learning Opportunities" (Laurinda Porter); "Critical Thinking: An American Indian Teaching Model for Cooperative Learning" (Sheryl Dowlin); "Workshop in Global Social Science" (Thomas O'Toole); and "Students' Perceptions of General Education Courses: Giving Students a Voice" (Angie B. Bomier, Jeffrey Pribyl). (Some papers contain references.) (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 396 639

Proceedings

"Looking Back, Looking Forward, and Pulling It Together:

A Celebration of Teaching Excellence in the Minnesota State Universities"

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

Michael J. Field

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

HE029 269

BEST COPY AVAILABLE

Publisher:
Bemidji State University
Bemidji, MN 56601

Publication Date: May, 1996

Contents

Foreword 3
Michael Field, Director, Bush Faculty Development Project
Bemidji State University

Keynote Addresses:

- "Impediments to Critical Thinking: Cultural Forces and Our Own 'Stuckness'" 5
  Chet Meyers, Professor of Arts and Sciences
  Metropolitan State University

- "Cultural Diversity in Teaching, Learning, and the Curriculum" 13
  Maudie Williams, Professor of Education
  Winona State University

- "The Perpetual Dilemmas of General Education" 19
  Michael Field, Professor of English
  Bemidji State University

Representative Papers:

(A sampling of workshop sessions given during the conference)

- "Teaching White Students About American Indian Nations Through Direct and Indirect Intercultural Learning Opportunities" 29
  Laurinda Porter, Professor of Speech Communications
  St. Cloud State University

- "Critical Thinking: An American Indian Teaching Model for Cooperative Learning" 49
  Sheryl Dowlin, Associate Professor of Speech Communication
  Mankato State University

- "Workshop in Global Social Science" 63
  Thomas O'Toole, Professor of Interdisciplinary Studies
  St. Cloud State University

- "Students' Perceptions of General Education Courses: Giving Students a Voice" 67
  Angie B. Bomier, Student Relations Coordinator, College of Science, Engineering and Technology; and Jeffrey Pribyl, Associate Professor of Chemistry and Geology
  Mankato State University

Foreword

The papers collected here represent a small but highly engaging sample of the thoughtful and practical approaches to university teaching fostered in the Minnesota State University System for the past six years with the support of two major grants from the Bush Foundation. This Symposium was intended, in part at least, as a celebration of what we collectively have accomplished. The "we" is our faculty first and foremost, but it is also our wonderful students and the administrators, both on campuses and in the system office, who helped make the Bush project a great success.

As we celebrate, we need also to confront a host of problems, only some of which originate in the difficulties of teaching well and responding effectively to student needs. We have undergone a merger of systems, new colleagues are now a part of our family, new opportunities present themselves, and at the same time public support for the post-secondary teacher, if not for education in general, seems to be declining.

My own feeling, if I may be permitted a personal note, is that while the kind of mutually supportive, collaborative work we have been carrying out in faculty development may not by itself solve all our problems or even answer all our questions, it can never hurt, it will probably help, and it is exactly the kind of work we need to keep doing.

Michael Field, Director
Bush Faculty Development Project

Impediments to Critical Thinking: Cultural Forces and Our Own "Stuckness"

It is a real pleasure to be with you today and to share with you a few rather simple ideas about the crucial role our state universities can play in creating an environment where serious thinking, learning, and reflection can take place.

In so doing, I will violate just about every principle of sound education that I know. I have been asked to "address" you...though in my comments I will plead with you not to spend too much time "addressing" your students. If we have learned anything in the past six years of this Bush grant, it is that "teaching as talking" usually doesn't work very well. So bear with me for a few minutes of pedagogical blundering.

Point #1: What We Are Up Against: The Culture of Non-Critical Thinking

Last summer while I was pulling weeds in my vegetable garden, listening to Public Radio, I heard an address to the National Press Club by the renowned sociologist and communitarian Amitai Etzioni. The focus of his address was the disintegration of our culture's sense of the larger social good. One incident he related stands out in my mind.

In 1940 a survey was made of K-12 teachers inquiring what problems were at the top of their list concerning student behavior. Can you guess what they were?

1. Chewing gum;
2. Talking while standing in line;
3. Not putting chairs back after class.

In 1992 the exact same survey was given to K-12 teachers. Want to guess what the top three were?

1. Drugs;
2. Rape;
3. Murder.

Mr. Etzioni also stated that every day an estimated 135,000 children take guns to school. I mention this to dramatize what we all know. Our society has changed a lot in the past 50 years...and in some ways not much for the better.

A second reflection -- this one from Neil Postman, author of numerous books and articles on education and the media. In an article written in 1985, Postman reports that before the end of high school the average American child has watched over 16,000 hours of television. That trans-

BEST COPY AVAILABLE

lates to almost one-fifth of their waking lives and includes over 3,000 hours watching 800,000 commercials, advertising the banalities of what one social critic calls our "idiot culture." [2]

When that article was written in 1985, the average American spent about 23 hours a week watching television. I understand a recent survey indicated that by 1992 that number had risen to 27 hours per week. It makes sense to think that this may be one cause of students' present poor critical thinking abilities.

These are not very cheery anecdotes, but part of dealing with any problem is recognizing its nature. As educators we are up against tremendous odds in competing for the attention, interest, and loyalty of today's students. As teachers you know that. As a teacher I know that. Our idiot culture does not value critical thinking, reflection, cooperation, compassion, or even simple participation.

"The truth is, when education is at its best, it is in direct contrast to most of the values of today's idiot culture..."

Now the phrase "idiot culture" is not intended as a blanket condemnation of American society. Rather it refers to the images and values that pervade the popular media: television, radio, newspapers, magazines, MTV--as well as the inanity of our culture's addiction to professional sports.

The truth is, when education is at its best, it is in direct contrast to most of the values of today's idiot culture--the culture that encourages glib talk, not thoughtful discourse; quick answers to simplistic scenarios, not difficult choices among competing alternatives--that provides a constant barrage of loud, atavistic stimuli with no time for silence and reflection, and most of all encourages spectator observation, not participation.

Some may argue, "Has always been, t'will ever be!" I also know of that purported hieroglyphic message in the tomb of an ancient Pharoah that bemoaned the disrespect of children for elders and the dissolution of culture. Well, times may have been bad in the days of the Pharoahs, but I do believe that the past two decades have seen a serious decay in democratic values and in our country's hope and vision of a brighter future. Some things are getting worse. In our parents' era, teachers were not concerned with children taking guns to school.

Philosophy of Religion Professor Cornell West talks about "cultural decay" as a fact of existence in the United States today: "We are talking about the massive breakdown in the nurturing systems of children in a market-driven society that produces denuded and deracinated individuals [I had to look that one up also; it means "uprooted"] with very little existential moorings or cultural apparatuses to deal with the abyss and the absurd."[3]

That's a philosophic mouthful. What I think West means is that our market-driven society has caused a serious erosion of traditional systems that nurture individuals and help them grapple with larger questions of meaning. In other words, we are "frittering away" our lives, or in Postman's words, "amusing ourselves to death."[4]

Without being too pessimistic, I think West's term "cultural decay" is a good description of what is going on in America today. It helps me make sense of the unprepared students whose number is growing, if not legion; the unfocused students whose dysfunctional family patterns retard their growth as young men and women; the apathetic students who may not just be accustomed to being a spectator (16,000 hours of TV watching will do that to a person), but whose apathy may be masking a deeper fear of taking responsibility for their own lives and learning.

"Gone is the old metaphor of education that most of us grew up with, that education is transmission of information. Today we speak more of education as dialogue or communication and of helping students 'construct knowledge.'"

Given this rather grim scenario, what are we to do? What can we as teachers possibly do against such overwhelming odds?

•••

Point #2: Our Own Stuckness in Old Teaching Paradigms

Most of us already understand what developmental psychologists, cognitive theorists, and educational theorists have "discovered" over the last 20 years. What they have "discovered," or more aptly "justified" with empirical studies, is what wise educators like John Dewey and Alfred North Whitehead and Marie Montessori knew years ago – that learning is by nature an active enterprise and that learners, no matter what their age, succeed only to the degree that they are meaningfully and actively involved in their own education.

Gone is the old metaphor of education that most of us grew up with, that education is transmission of information. Today we speak more of education as dialogue or communication and of helping students "construct knowledge." A couple of basic assumptions undergird this "new" paradigm of education:

- Learning is by nature an active enterprise.
- Different people learn in different ways.

From these seem to follow two teaching corollaries:

- Students learn best when applying subject matter...learning by doing.
- Teachers who rely exclusively on any one teaching approach will fail to connect with significant numbers of students.

I am not going to say anything more about the first assumption, because I know I would be preaching to the converted. One thing the Bush grant has done is to drum into us the necessity of involving students in

BEST COPY AVAILABLE

their own learning as a means of improving their thinking abilities. Students learn to think critically by practicing their own thinking skills, not by watching teachers perform theirs.

"...the more different ways we can get students to work with information in our classes the better their chances are of appropriating and retaining knowledge and improving thinking abilities."

So let's look at the second assumption: Different people learn in different ways. If we had time, we could do a little exercise to demonstrate the variety of learning styles that are present in this group. But again, I realize most of you are familiar with the concept of learning style and its implications for teaching. Many of you are familiar with work on learning style inventories and developmental models of intellectual group. You know of the work of Carol Gilligan, Lawrence Kohlberg, William Perry and the work of David Kolb and Myers-Briggs.

Many of you are familiar with terms like "convergent/divergent thinking;" "sensing/judging/feeling/intuiting;" "introvert/extrovert;" "field dependent/field independent." Some of us need to mull things over, to quietly listen, absorb and process. Others have to do something–diagram it, take it apart. Some of us are good at seeing similarities and organizing things. Others are good at seeing differences, and disorganizing things. Indeed, sometimes I think our animated–dare I say aggressive?–faculty meetings at Metro State more often reflect differences in learning style than they do ideology.

What is important is not that we become experts in assessing different learing styles, but as Guild and Garger suggest in *Marching to Different Drummers*,[5] that we realize that in any given classroom a variety of learning styles are present and that the more different ways we can get students to work with information in our classes the better their chances are of appropriating and retaining knowledge and improving thinking abilities.

•••

Perspectives of Women and People from Different Cultures

"We desperately need to appreciate the contributions of women and people of color insofar as they challenge our traditional Western assumptions about how the world works."

It is in this context of learning styles that I feel the contributions of women and people from different cultures are so important. One way to help students expand their thinking abilities is to expose them to different ways of thinking. Different disciplinary perspectives, certainly, but also different ways of thinking about those disciplines. Men and women see the world from a different standpoints. Have you ever noticed that? The same is true for a Western Anglo person and a Native American elder. Critical thinking involves critical perceiving, and women and people from different cultures have much to offer our teaching because they see the world differently from most white-western educational models. We desperately need to appreciate the contributions of women and people of color insofar as they challenge our traditional Western assumptions about how the world works. For clearly, the world is not working very well these days.

But back to our two assumptions: Learning is by nature an active enterprise. Different people learn in different ways. These two assumptions are fine, and most of us will nod in agreement. We also realize the implication of these assumptions for traditional teaching methods and we know the old paradigm of teaching as talking is flawed. The question is, why do we persist? A study completed not that long ago showed that roughly 80 percent of students' time in college is still spent listening to professors talk. Let me be clear: I am not "lecture bashing." The issue is not either to lecture or not to lecture, the issue is too much lecture and not enough interaction.

"Most people don't make a rational plan to change their lives–or their teaching."

If we know the old paradigm of teaching does not address what we now know about how students learn and how important addressing different learning styles is, then why do so many of us stay stuck in that old paradigm? Often the reason we don't change is that we are not willing to overcome certain habits of teaching, and to pay the ensuing costs.

Usually change occurs when the pain of remaining the same becomes too great. Most people don't make a rational plan to change their lives–or their teaching. Few ever say, "Hmm! My life seems to be going along fairly well, the kids are through with college, I've got tenure, my salary is adequate, the new dean isn't too bad...I think I'll engage in some personal growth." It doesn't work that way. Usually we are driven to our knees by a personal crisis or by poor student evaluations or a particularly bad teaching experience, that infamous "class from hell." Only then are we willing to pay the personal cost of giving up old behavior patterns and learning new ones.

There are a host of reasons why faculty stay stuck, but let me offer just three that relate to my own teaching.

"It is so much easier to keep lecturing than to plan new activities for engaging student thinking abilities."

1. I like to be the center of attention. Changing my teaching so that students are the focus means stepping out of the spotlight. Until I learn to take joy in seeing students succeed on their own, until I get my rewards from being a good coach and facilitator, it will be difficult to step down from the podium.

2. I am a creature of habit. Though politically left of center, personally I am quite conservative. I don't like change and do not relish taking risks. At a party not long ago, the host had us play one of those "up close and personal" games. We were asked to complete the phrase, "When I think of making changes in my life I feel..." The woman to the right of me said she felt challenged/excited. I said, "When I think of making changes in my life I feel nervous." It is

so much easier to keep lecturing than to plan new activities for engaging student thinking abilities.

3. I am too busy doing other faculty responsibilities to concentrate on my teaching the way I want to. Tom Jones and I are working on a national survey of teacher attitudes toward "changes in their teaching." Many of you will be getting that survey this summer. When we asked faculty at two pilot institutions what the biggest barrier to making changes in their teaching was, from a list of 12 items they overwhelmingly indicated "too many other faculty responsibilities" as the primary barrier.

"So all our brilliance, all our perceptual acuity is for naught if we are not willing to move from center stage..."

Yet despite all this I know--I really do know and believe--that so long as I stay stuck in the old model I will miss the opportunity to help the vast majority of my students to become good critical thinkers. So all our brilliance, all our perceptual acuity is for naught if we are not willing to move from center stage and let our students take more responsibility for their own learning. We can't force feed critical thinking. Students will learn to think critically only to the degree that they can practice it. And practice means taking time in class to talk, write, and reflect as a community of learners.

•••

Point #3: Creating Classroom Environments Where Serious Thinking and Reflection Can Take Place

What I would like to suggest here is that given the larger cultural barriers to critical thinking, given our own institutions' barriers, given the lack of student preparedness, given all these barriers over which we have little control, there is one thing we do control: our own behavior in the classroom. In other words, we are stuck with our stuckness.

It would be foolish of me to suggest that using critical thinking strategies in our teaching can rectify our present social morass. There can be no simple answers to a sickness that so deeply infects our culture. But despite the grim scenario, there are positive ways to respond, ways to light a candle rather than curse the darkness. There are ways we can move students from apathy to engagement, unconsciousness to reflection, alienation to cooperation, and observation to participation. I think we must become conscious about creating environments in our colleges and universities that stand in contrast to the mindlessness of our idiot culture.

"There are ways we can move students from apathy to engagement, unconsciousness to reflection, alienation to cooperation, and observation to participation."

And our own classroom is as good a starting point as any. Without being too grandiose, I would suggest that by modeling a sane lifestyle ourselves and by creating classrooms where students can seriously entertain the complexities of our disciplines, we can in a small way help cre-

ate a life-affirming subculture that is reflective, engaged, cooperative, even compassionate.

In her article, "The Pedagogy of the Distressed,"[6] Jane Tompkins states, "The classroom is...the chance we have to practice whatever ideals we may cherish. The kind of classroom situation one creates is the acid test of what one really stands for."

One way to create classrooms that discourage our dulcet tones and encourage student learning is through simple, active learning exercises, such as small groups and cooperative learning. We need to leave center stage and focus more on setting the stage. Our real function as teachers is to set the goals, choose the materials, pose the questions or issues, create engaging assignments, and then step out of the way. If we can do that, our students just might become better critical thinkers.

•••

Notes

[1]I just discovered that this particular survey, quoted by Mr. Etzioni, is "suspect" and may have never taken place. That's too bad, though I would argue that had such a survey been completed, it might reveal the same concerns.

[2]Postman, Neil. "Critical Thinking in the Electronic Era." *National Forum*, 1985, #65.

[3]West, Cornel. *Prophetic Reflections: Notes on Race and Power in America.* Monroe, ME: Common Courage Press, 1993, p. 133.

[4]Postman, Neil. *Amusing Ourselves to Death.* New York: Viking, 1985.

[5]Guild, Pat Burke & Garger, Stephen. *Marching to Different Drummers.* Alexandria, VA: Association for Supervision and Curriculum Development, 1985.

[6]Tompkins, Jane. "The Pedagogy of the Distressed." *College English*, 1990, 52, pp. 653-660.

•••

Cultural Diversity in Teaching, Learning, and the Curriculum

Good morning! Welcome to this session of the conference which proclaims that we look back, look forward, pull it together, and collectively plan for greater achievements with the perspectives of cultural diversity in teaching, cultural diversity in learning, and cultural diversity in the curriculum.

I do not take for granted the opportunity you extend for me to make this presentation. In fact, I thank you for the pleasure to share, in a small measure, a process which I have come to know that is at the heart of this matter: What happens in the classroom, what happens in the interactions between teachers and students, what happens in the curriculum, what happens between and among students, and what happens among students, academic faculty and the community, where ultimately our students will engage their academic and professional talents.

Please permit me to make it clear that as I use the term "community," I refer to boundaries as wide as we are able to empower our students and are willing to engage ourselves and our students as learners to ultimately prepare them for working in a pluralistic and open society. I use the terms "pluralistic"–or more importantly, "an open society"–because for more than 20 years now, since my completion of doctoral studies from the University of Florida in the area of multicultural education, I have been left with an indelible print of this definition of multicultural education. It is a process which lets people come in from wherever they are and gives everyone an equal opportunity for access to what they want from a society–a process which prizes differences and diversities. For some people, this definition sounds easy. But for others it is not to be taken for granted.

Our students will ultimately work in this open and pluralistic society that will engage them rigorously with serious demands that they be equipped with skills, knowledge, professionalism, and tools for practical application in the work place with diverse populations of people with whom they will be expected to participate productively in the proliferation of services. These services are most definitely linked with fields of study which each of us represents at this forum today: The social sciences, the natural sciences, business and industry, the fields of nursing and health, the liberal arts, and, of course, education.

In my own field of study in the college of education, let me be the first to admit that today's school teachers who work with our nation's and world's children and their families must be competently prepared for this acceptance and promotion of similarities and differences related to race, ethnicity, language, gender, socioeconomic status, age, physical

BEST COPY AVAILABLE

and mental abilities, and sexual orientation if they are to provide a good education for children and youth, minorities and non-minorities. The success of our children and youth is depending on it.

With a 95 percent projected workplace of teachers who will be white, we know that our students dare not wait for the year 2000 to learn to apply multicultural practices with the more than 50 percent population of school children and youth of color who are projected to matriculate in K-12 public school classrooms in our nation's largest cities. Evidence of this reality is mounting. They must presently become armed bi-culturally, bi-cognitively, and bilingually for assignments in the workplace, even as they engage in their work with all-white classrooms of student learners.

"[Students] must become armed bi-culturally, bi-cognitively, and bilingually for assignments in the workplace.."

Without any second-guessing, students majoring in all fields of study must be subjected to our demonstration of greater paradigm shifting to what we do with curriculum which challenges them to engage in processes of greater inquiry, greater discovery, greater critical and reflective thinking, and finally the ultimate goals of creating and implementing action plans which promote climates of peace and productivity on national and global fronts. A curriculum that truly broadens students' horizons and enables them to appreciate different cultures, different modes of thinking and inquiry, and different values and aesthetics will benefit all students.

The infusion of new perspectives and information into the curriculum does affect all students and, in a larger sense, the academic community as a whole, not just majority women and minority men and women who are touched by special courses reflective of their origin, experiences or culture. Since 1988, each of us in the Minnesota State University system has been challenged to ponder, plan and execute the task of building and integrating cultural diversity into the curriculum, into teaching, and into learning. My inquiry at this time is: How well are we doing? I, too, am a particpant in answering this question.

To shed greater light on this question, we offer several guidelines. Many have already been alluded to at this conference. As panel members and I participated in discussion last evening, we decided that I would highlight a limited few.

"The curriculum that we transform to accommodate our students must help them understand and appreciate their personal backgrounds and family heritages, integrally linked with the courses they enroll in under our tutelage."

This concept of providing progressive and continuous opportunities to help students develop a better sense of self is probably an easy statement to make, but requires a commitment which is imperative from the onset of our meeting students for the first time and continuing throughout the student's school career. We are all a part of that process which helps each of them to discover and answer their own question of "Who am I?" in order to come to grips with their own identities–particularly their ethnic identities. The curriculum that we transform to accommo-

date our students must help them understand and appreciate their personal backgrounds and family heritages, integrally linked with the courses they enroll in under our tutelage. The curriculum should help students understand the totality of the experiences of ethnic and cultural groups.

•••

On Monday of this week I led a city-wide roundtable discussion forum on fear of ethnic groups and fear of crime. They chose the topic courageously! At this forum I wasted no time asserting the fact that I have always had a problem singling out particular groups--and that I, too, fear crime, but from the source of any perpetrator. I informed them that no particular ethnic group holds a monopoly on anything. Furthermore, no ethnic group has a single, homogeneous, historical cultural pattern of conforming to a single norm or mode of behavior. Positive deposits in our society and negative withdrawals in our society are made by both majority and minority populations. That is a fact.

"Ethnicity is often assumed to be something negative and divisive; the study of ethnic groups and ethnicity often becomes the examination of problems."

This is, however, but one neighborhood in the community of Winona which provokes elements of fear within them. I showed them examples of our students at Winona State University who are eagerly requesting experiences with ethnic groups different from their own in Winona, Lewiston, St. Charles, Rochester, Galesville as well as exchange students in K-6 public school districts of Fort Valley and Macon, GA. And, as I share these photo-slides of our students in action within diverse populations, you see only signs of pleasure--not fear.

In the citywide discussion I also kindly shared how it gets easier and easier to accept stereotypes and misinformation about ethnic groups and how misinformation and stereotypes are not so much in the individual as in the institutional culture, and how fear of ethnic groups is--in my opinion--a form of racism because racism is an attitude, action, or institutional practice backed up by institutional power which subordinates people based on their color. This practice with this kind of power limits potentials and opportunities in all of us!

As the discussion continued, it did not take long for one to hear, see and feel various degrees of "paradigm shifting" in this group, concentrating not on fear of minorities but gravitating to ways of linking with ethnic groups for developing crosscultural understandings.

This, then, is exactly what the multicultural process is all about. It creates a climate that builds and fosters assets for development of human dignity and self worth. Ethnicity is often assumed to be something negative and divisive and the study of ethnic groups and ethnicity often becomes the examination of problems. The curriculum should help students understand the significant and historical experiences and basic

cultural patterns of ethnic groups, the critical contemporary issues and social problems confronting each of them, and the dynamic diversity of the experiences, cultures, and individuals within each ethnic group. A consistently multi-faceted approach to teaching benefits students by helping them to become aware of the commonalities within and among ethnic groups. Further, this approach offers a paradigm shift from the "deficit model" to the realization that the conditions of marginality considered undesirable could in fact be turned into assets, under the right conditions.

"We should go about eliminating the usages of such descriptors as 'special need,' 'at risk,' 'high risk,' 'under-prepared,' 'disadvantaged,' 'low motivation,' *and* 'poverty-stricken'."

Therefore, in curriculum and teaching, we should go about eliminating the usages of such descriptors as "special need," "at risk," "high risk," "under-prepared," "disadvantaged," "low motivation, " and "poverty-stricken." All of these terms are undergirded by negative assumptions about populations of people and convey pejorative images. Yes, in some instances these may describe objective characteristics, but they still convey unnecessarily pejorative images.

The multicultural curriculum should help students develop their decision-making abilities, social participation skills, and a sense of political efficacy as necessary bases for effective citizenship in a pluralistic, democratic nation. Young people need practice in becoming linked to this process of belonging to a community and making positive deposits in community. Young people also need practice in the steps of scholarly methods for arriving at knowledge (identifying problems; formulating hypotheses; locating and evaluating source materials; organizing information as evidence; analyzing, interpreting, and reworking what they find; and making conclusions). Students also need ample opportunities to learn to use knowledge in making sense out of the situations they encounter. This is the social action approach, which is the ultimate goal of the multicultural model.

The multicultural curriculum especially helps students develop effective social action skills because many students from ethnic groups are overwhelmed by a sense of a lack of control of their destinies. They sense little control or influence on political policies and institutions. But students can learn to exercise political and social responsibility to influence societal decisions related to race, ethnicity, gender, and cultural freedom in ways consistent with human dignity. Further, the multicultual curriculum should make maximum use of experiential learning, especially local community resources.

•••

Earlier I described a church/city group becoming empowered to directly and indirectly develop a greater understanding of ethnic groups so as to strengthen family and affect and build community. This group is becoming a greater expansion of Winona State University's cultural diversity program, the Winona community's Cultural Diversity Taskforce, the

Winona Council for Quality, and the Winona Community Connectors program. Each collaboratively plays a vital role to embrace the whole community of Winona and positively impact the development of a healthy community. There is a sign just outside our city: "Wrap your arms around Winona's kids and families."

Students of a multicultural curriculum become greater privileged as they join a process to create a community climate that builds and fosters assets in its inhabitants. Winona State University and the Minneosta State University System are all stakeholders in this process of building excellence--of building a viable and sustaining state of excellence.

•••

The Perpetual Dilemmas of General Education

I am very pleased to be here and to have an opportunity to speak to my colleagues about general education. You have my apologies in advance for all the pontificating I am about to do. These days the lecture is somewhat unfashionable and I don't get an opportunity very often to present a lecture, certainly not with several scholars waiting patiently for a chance to respond. Sometimes as I engage in discussions with my classes, a strange look comes over my face--or so my students tell me--and they know they are fated to endure one of my mini-lectures. I just can't help myself. But those are spontaneous outbursts, while this is rather more formal: a celebratory occasion, in fact.

I realize that many of you might reasonably expect me to talk about all that we have accomplished to improve general education through the Bush project. I am indeed aware that many imaginative projects dealing with general education have been sponsored through our Bush grant, and some of them have been featured in the program of this conference. We have in fact accomplished a great deal that is worth talking, perhaps even bragging, about. But today I want to discuss general education without particular reference to Minnesota or to efforts to improve it in this state. Instead, I want to talk about national critiques and about a national project I was involved in.

Since the Carnegie Foundation labeled general education a "disaster area" in its 1977 volume *Missions of the College Curriculum*, that diagnosis has been repeated in a series of depressing and by now predictable declarations. The titles may or may not be familiar to you. A brief list would include *Report on the Core Curriculum* (1977); Boyer and Levin's *A Quest for Common Learning* (1981); *Involvement in Learning* (1984); William Bennett's *To Reclaim a Legacy* (1984); *Integrity in the College Curriculum* (1985); Boyer's *College: The Undergraduate Experience in America* (1987); and Lynne Cheney's *50 Hours: A Core Curriculum for College Students* (1989). Jerry Gaff, who spoke as a keynoter at one of our Bush conferences a couple of years ago, has argued in his 1991 volume, *New Life for the College Curriculum*, that the failures of general education he pointed out forcefully in his 1983 book, *General Education Today*, are still very much with us. Taken as a whole, these critiques might well suggest--indeed are often intended to suggest--a sense of crisis. Something drastic has gone wrong, the argument goes, and we had better do something fast to fix it.

The list of what is wrong with general education is remarkably consistent, especially considering that strong condemnations of this failure of higher education emanate from sources usually in ideological conflict.

Whether the critic is Lynne Cheney or Allan Bloom or William Bennett on the right, or Belenky, Clinchy, Goldberger and Tarule (the authors of *Women's Ways of Knowing*) on the left, we have a substantive consensus about what ails us. Here is a summary of five complaints about general education Jerry Gaff reports hearing in 1978 when 50 institutions came together to discuss problems with general education. I have abstracted this summary from *Strong Foundations*, the 1994 report by the Association of American Colleges, subtitled, *Twelve Principles for Effective General Education Programs*:

1. General education programs are based on political compromises rather than on any coherent educational philosophy;

2. The programs are fragmented; phrases like "smorgasbord" or "Chinese dinner menu" are appropriate metaphors;

3. Students do not have adequate skills for general education and besides, they see no point to studying anything that is not directly tied to their future careers;

4. Faculty are not interested in teaching students other than their majors, and put little effort into teaching general education courses if they cannot avoid teaching them altogether;

5. No one is really responsible for general education. There is no real supervision and evaluation of general education programs, in comparison to the kind of attention devoted to academic majors, and consequently a fragmented curriculum without an intellectually coherent rationale is the common pattern.

"I suggest to you that after 18 years of almost continual reform, these problems are no less common in American higher education now than they were at the outset."

I suggest to you that after 18 years of almost continual reform, these problems are no less common in American higher education now than they were at the outset. This is not to say that everybody's general education program suffers from these ills. I know perfectly well that is not the case, but it was also not the case two decades ago. That leads to the first of two theses I want to suggest, that the problems listed above are in fact likely to persist as common features of education in a mass society, where disagreements about fundamental values, about even the very purposes of education, are in fact normal, to be expected.

These problems don't arise suddenly in 1977. That date marked what was in fact the second wave of modern discontent about general education, the first having appeared during the second world war and was publicized by Mark Van Doren in his book, *Liberal Education*. And the aftermath of the war, with the GI Bill bringing hundreds of thousands

suddenly into the higher education world, brought consternation to institutions used to educating a homogeneous student body in a comfortably conventional way.

So if the problems and agonies of general education are not quite perpetual--I hope you will forgive the exaggeration of my title--they are, at least arguably, quasi-permanent features of the landscape of higher education in our kind of society, where people are not likely to agree in the foreseeable future on such questions as which cultural traditions, if any, general education has a duty to transmit and preserve, or whether certain modes of thinking should take educational precedence over specific content and specific lists of great books, or whether all education is inevitably ideological, or whether we should embrace the opportunity to connect all learning to specific vocational goals or rather seek universals of understanding and generic skills which ought to lead to more fulfilling lives and greater career flexibility.

"...the most productive approach to improving general education may lie not in agonizing over its problems but in attending to good practice wherever we can find it."

My point is not that these are insignificant questions, merely that they do not admit of definitive and universal answers. And as long as we seek to resolve the dilemmas of general education by finding the one right answer to such questions, those dilemmas--and our frustrations as educators--will remain perpetual.

My second thesis is that the most productive approach to improving general education may lie not in agonizing over its problems but in attending to good practice wherever we can find it. And while there are many examples of fine general education courses and programs in Minnesota, including quite a few really fascinating efforts sponsored by our Bush grant, right now I would like to describe a national project in which I participated actively over an extended period.

Eight years ago I had the opportunity to be involved in a major effort designed to explore the characteristics of highly successful general education programs. Sponsored by the Society for Values in Higher Education, with the support of major grants from the Exxon and Ford Foundations, this project took a distinctive approach in its methodology, and resulted in findings rather different from what we find in most of the reports listed above. Let me take a few minutes to explain what we did, and what we found. The description that follows is based on a manucript by Virginia B. Smith, Barbara Lawrence and W. Lee Humphreys, published by the Society for Values in Higher Education under the title, *Exploring Good Practice in General Education*.

The project was carried out in two distinct phases, the first involving a survey of a large number of programs, and the second involving intensive, three-day site visits to 10 schools. We began with a thorough survey of the ways in which chief academic officers understood the purposes and structures of their institutions' general education programs.

The survey was intended to evoke from these institutional leaders their view of the salient categories for a discussion of general education. Thus we did not administer a questionnaire with predetermined categories we already assumed were important. Instead, we asked open-ended questions, like, "In your judgment, what is the most notable aspect of your general education program?" and, "If you were given the opportunity and resources to strengthen general education at your college, what is the first thing you would do?" and, "How is general education defined on your campus?" While questions such as these make it difficult or impossible to render an exact, statistical snapshot summarizing the responses, they do provide for richness and subtlety. And they allow the responders to define for themselves what the most significant issues really are.

"We asked open-ended questions, like, "In your judgment, what is the most notable aspect of your general education program?"

We mailed the questionnaire to 2,487 colleges and universities, taking the time to develop codes to analyze the responses after we had received a substantial number of them. The overall response rate was 50 percent, surprisingly good for an open-ended survey sent to the world's busiest people.

Table 1: Responses to the Survey

Carnegie Class	Total Coded Records in Class	Number Responded in Class	% Response
Overall	2,487	1,239	50
Comprehensive Universities 1	404	251	62*
Comprehensive Universities 2	167	98	59*
Doctoral Granting Universities 1	46	28	61
Doctoral Granting Universities 2	59	29	49
Liberal Arts Colleges 1	139	87	63*
Liberal Arts Colleges 2	418	219	52
Research Universities 1	70	35	50
Research Universities 2	33	15	46
Two-Year Colleges	1,151	477	41*

*Chi-square tests showed that the response rates for these types of colleges were significantly higher or lower than the rates for all institutions taken together.
From: Smith, Lawrence and Humphreys, *Exploring Good Practice in General Education.*

Before describing the second phase of the project, let me describe one interesting set of conclusions we reached, having to do with how the purpose of general education is conceptualized by chief academic officers. Reviewing responses to the question about how general education is defined, we decided that there were six kinds of purposes, which we summarized according to the following categories:

Table 2: Purposes of General Education

1. Heritage: To provide a common core of great ideas or great books, to pass on a common Western heritage.

2. Counterpoint/Exposure: To expose students to a broader range of subject matter than they would find in their majors, to achieve breadth.

3. Skills and Abilities: To develop particular skills and/or complex abilities such as writing, speaking, and critical thinking that may be of instrumental value in other courses or programs.

4. Development/Empowerment: To develop the whole learner, in contrast to emphasis on specific skills, particularly to develop the basis for becoming a lifelong learner.

5. Social Agenda: To infuse the general education component wth social purposes such as environmental sensitivity or preparation for responsible citizenship in a democratic society.

6. Valuing: To perceive what values are operating in a situation, how values are determined, what ethical consequences flow from various actions, and, at a few institutions, to inculcate certain values.

From: Smith, Lawrence and Humphreys, *Exploring Good Practice in General Education.*

While most of the programs were described as having multiple purposes, the great majority clearly emphasized two or three from this list, and downplayed or ignored the rest. An analysis of the responses as a whole (see Table 3, page 24) suggested fascinating correspondences between self-defined purpose, typical pedagogical practice, and any attempts at assessment.

•••

Thus far I have been describing only what we found when we reviewed all the responses we received. The second phase was an attempt to identify and understand "good practice." As part of our survey we asked the responders to identify institutions other than their own that "have general education programs you admire and briefly identify the characteristics that account for your admiration."

Table 3: Purpose and Practice in General Education

Purpose	Pedagogy	Assessment
Heritage	Lecture, discussion	Written assignments, papers
Counterpoint	Various	Various
Skills and Abilities	Exercises, small classes, demonstrations	Quizzes, tests, papers, tutoring
Empowerment	Exercises, small classes, shared responsibility	Esteem index, self reliance, awareness of deficiencies, tools for learning
Social Agenda	Discussions, exercises, projects	Actions, various, team assessment
Values	Discussions, experiential, role playing, examining, testing self	Level of moral development

From: Smith, Lawrence and Humphreys, *Exploring Good Practice in General Education.*

Remarkably, considering the large number of open-ended responses we received, there was considerable clustering in these responses. A dozen institutions were nominated 10 times or more, with an average of 25 nominations per institution: Alverno College, Brooklyn College, Columbia University, Evergreen State College, Harvard University, King's College, Miami-Dade Community College, St. John's College, St. Joseph's College, Stanford University, and the University of Chicago. Notice that the list ranges from the most elite of institutions to a variety of underfunded public colleges, including two community colleges. Another 15 institutions received from five to 10 nominations each, including, for example, Berea College, Colorado College, Northeast Missouri State University, and Swarthmore College.

Our plan was to conduct in-depth visits to campuses where many people agreed that general education was very successful. We identified 13 institutions for closer study, and eventually made 10 site visits. I was a member of a visitation team on two occasions, visiting Berea College and Swarthmore College. On each visit three or four consultants visited a campus for three days after careful planning and preparation. We were generally quite welcome, since we were not there to evaluate, as is the case with an accreditation team, but rather to discover what was so remarkable about general education at this place that many competing institutions recognized its special qualities.

What did we find? There was, of course, enormous variety across all the institutions we surveyed. There was also great variation in structure, governance, educational purpose, and virtually every other category of analysis when we look only at the 10 institutions selected for intensive study. Any notion we might have had that our selected schools would demonstrate a single, or even a consistent, pattern of characteristics that we could generalize to be the "best" way to define, administer or teach general education was quickly dispelled when we reviewed our experiences with the site visits. Nevertheless, there were some important commonalities. Before I discuss them, let me summarize briefly some of what we found in the larger group, well over a thousand reporting institutions.

"Despite a great deal of rhetoric at the national and local levels about assessment, there is precious little actual measurement of cognitive outcomes in general education."

Here are five brief observations about the state of general education across the nation:

1. You may not be surprised to learn that some variation on the distribution scheme is still by far the commonest structural characteristic of general education--the cafeteria approach was extremely common.

2. Most general education programs, we concluded, are not really programs in any real sense; there is no academic officer charged primarily with supervising general education at most institutions, faculty rarely have an official assignment to general education teaching, and there is typically no institutional power base to lobby for resources.

   The often repeated criticism that general education reflects institutional politics rather than educational philosophy appears often to be true, but with this important proviso: General education is the result all too often of political struggles in which the general education program is itself not a meaningful political player.

3. Despite a great deal of rhetoric at the national and local levels about assessment, there is precious little actual measurement of cognitive outcomes in general education. The great majority of institutions (about 75 percent) either have no formal assessment mechanisms or rely completely on indirect measures such as periodic reviews or student satisfaction surveys.

"The purposes identified by institutions for their general education programs are frequently inconsistent with their actual practice."

4. Most general education programs are designed and administered as if student bodies were extremely stable entities and almost all the students graduated where they first enrolled, despite massive evidence that this is not the case. Minnesota's effort to implement a transfer curriculum appears to be quite unusual, based on what we found.

5. And finally, the purposes identified by institutions for their general education programs are frequently inconsistent with their actual practice. For example, an institution might report a major goal of general education to be "education for citizenship in the modern world," while its curriculum appears to be designed primarily to offer a counterpoint to the major.

The institutions selected for intensive study were as varied in their approaches to general education as was the national sample. We certainly cannot identify a particular structure, form of governance, educational philosophy, or explicit purpose that distinguishes these institutions from all others. Searching for good practice, we all felt we had found it, yet there was no simple formula, it seemed, for achieving it. We did hazard a few broad generalizations:

1. The purposes of general education at each of these institutions were understood and easily stated by almost everyone--students, faculty, administrators, department secretaries, sometimes even maintenance workers and janitors. Clarity of purpose was apparent.

"While the philosophies vary from one school to another, within an institution everyone tended to agree about what they were trying to accomplish..."

2. Each institution had a clear educational philosophy, including a coherent view of the learner, that was reflected in the structure of its curriculum and its approach to teaching. While the philosophies vary from one school to another, within an institution everyone tended to agree about what they were trying to accomplish and what students are understood to be.

   At Swarthmore, for example, students are understood to be almost entirely cognitive beings. Their emotional lives are their own business, not the college's. But they need to demonstrate intellectual mastery constantly. It's a small college that feels like a graduate school. It's not my cup of tea, really, but the place really works for students and faculty who want to test themselves and prove over and over their capacity to meet difficult intellectual challenges. Their graduates often report graduate school or professional schools to be easy after their undergraduate ordeal.

   On the other hand, at Los Medanos, a community college serving a wide variety of students, many of whom are not well prepared for college, the model of the student is not a razor-sharp cognitive reasoner but an organism needing encouragement and support to develop a variety of potentials. That assumption is shared by just about everyone at the school and is apparent in their curricular structure and all other features of campus life.

What Swarthmore and Los Medanos share, then, is an integration and synthesis, across all dimensions of institutional life, of their dominant modes of understanding and practicing their general education. Their programs, different as they are, are each coherent in their own terms.

3. Idiosyncrasy and distinctiveness were also apparent. These 10 institutions, selected for site visits because we hoped they would provide clues to what constitutes good practice in general education, responded to a clear sense of who their students were and developed highly original approaches to delivering an education that was consistent with their institutional rhetoric.

4. Finally, these institutions usually had active and thoughtful approaches to assessment, combined with extensive faculty development programs and practical, rather than obstructionist, attitudes to educational experimentation and reform. These were institutions where faculty, staff, and students frequently discussed teaching and learning as well as course content; where assessment was regarded as at least potentially useful; and where implementing a change in general education requirements was, if not exactly easy, at least less difficult than moving a cemetery.

I hope this summary of an extensive, possibly unusual, search for good practice in general education will suggest some ways to think about educational purpose and practice at your own institution. I do not believe there is one best way either to define general education or to provide it. It is more likely that thoughtful and imaginative educators will continue to struggle with the nature of general education, responding both to the unique qualities of their institutions and to inevitable pressures from outside the academy. After all, who said it was going to be easy?

•••

Teaching White Students About American Indian Nations

Through Direct and Indirect Intercultural Learning Opportunities

Introduction

Why did you make a career in higher education? Was it a career goal or something you happened upon in an effort to continue the intellectual stimulation of graduate school? Did you want to change the world, or your corner of it? Were you a product of the sixties or eighties who did not want to "sell out" by going into the business world? There are many reasons why we entered higher education, but I have found that one reason why we remain in the field is the chance to have an influence on our students' thinking.

Most of us who are teaching faculty believe that we have something worthwhile to say. As we teach our mixture of facts, skills, theory and research methods, we are also teaching a world view. For many of us in the humanities, that world view is one that asserts the rightness of understanding others and ourselves, doing good as we conceive it, treating others with kindness and sensitivity, upholding high standards for learning, respecting differences, and encouraging debate and diversity. Our conference theme, "Celebrating Teaching Excellence," is related to this world view.

However, if your experiences are like mine, this world view is not always shared by the students we meet in our classes. Many of us have found that "teaching excellence" involves trying to tear down the communication barriers that divide Euro-American students from those whom they see as different from themselves. In this paper I'm going to discuss how I have tried to overcome my Euro-American speech comunication students' ignorance about American Indians, specifically about the Lakota nation.

The Lakota nation is part of a related group of American Indians mistakenly referred to by the U.S. government as the Sioux. Some Lakota live on six reservations in North and South Dakota (Cheyenne River, Standing Rock, Pine Ridge, Rosebud, Lower Brule, and Devil's Lake); the rest live all over the remainder of the United States. It has been my experience that the prejudices held by Euro-American students toward American Indians can be reduced by teaching the Euro-Americans enough about the culture of a specific Indian nation so that the Euro-Americans can understand how different behaviors spring from different views of the world.

BEST COPY AVAILABLE

Let me set the context to help you understand why I chose to focus on intercultural understanding and community building among Americans of different cultural backgrounds, rather than taking an international focus. I teach at St. Cloud State University, a medium-sized school of approximately 15,000 students. We are located in the middle of Minnesota, in a city of 50,000 surrounded by rural countryside.

Minnesota now has a population of over four million people and a land area half as big as California. More than half of our state population lives in the metro area of Minneapolis/St. Paul, leaving the other half to rattle around in the vastly rural rest of the state. Within the borders of Minnesota are 12 Indian reservations and more than 50,000 Indians, according to the 1990 U.S. Census of Population. The 12 reservations belong to the Ojibwe (Chippewa) bands and the Dakota communities.

"Until the coming of gambling casinos to Minnesota reservations about five years ago, many white Minnesotans had no idea that there were any Indians living in Minnesota at all."

Until the coming of gambling casinos to Minnesota reservations about five years ago, many white Minnesotans had no idea that there were any Indians living in Minnesota at all. Why? Because our state educational system, political systems, and mass media treated Indian people as if they did not exist. But now, because of television advertising and news coverage, the average white Minnesotan is fully aware that there are Indian casinos located all over the state and that it is fun to spend an evening gambling in those places. The average white Minnesotan now knows that Indians live in Minnesota. And the average white Minnesotan has a vaguely uneasy feeling that Indians shouldn't be allowed to have all the money that gambling generates, and that the state legislature should probably do something about this. (As an aside, I would like to mention that when I wrote this section in October, 1994, I did not realize how prophetic I was being about the activities of the 1995 Minnesota Legislature.)

I began to add an intercultural aspect to my upper-level small group communication course four years ago. At first the area of focus was Mexico. In addition to their ignorance about American Indians, Minnesotans are also fairly ignorant about Mexican people, although Mexicans constitute the largest population group in the state after Euro-Americans. After a year of trying to include Mexican perspectives in my course, I realized that I just did not have enough expertise to do a good job. I did not know Spanish, and since language is the basis for understanding any culture, I was immediately disadvantaged.

On the other hand, I knew a great deal more about the history, culture, and language of one Indian nation, the Lakota, than I knew about Mexico. So I switched to including the Lakota perspective, trying to help my Euro-American state university students understand a neglected area of their education, and hoping that the American Indian students on campus might benefit from a decrease in the general level of ignorance they have to endure from non-Indians.

About 10 years ago the Minnesota State University System made a commitment to try to internationalize the curriculum and to include the perspectives of different cultural groups and women in all university classes on an everyday basis. It sounds kind of funny now to say that we ought to include the perspectives of different cultural groups and women--as though we could avoid such perspectives--but at that time it was pretty revolutionary!

Yet look at your own textbooks, the ones you use in your classes (if you are a teaching faculty member), and look at the ones you used in college and graduate school yourself. How many of them were written by nonwhites? Or by women of any color? If you are like my colleagues and me, the number is few or none. How many women and people of color hold administrative positions on your campus? How many professors on your campus are women and people of color? Of our St. Cloud State faculty of about 650 professors, less than one-third are women. This is about the proportion of women faculty nationwide. Of our faculty of about 650 professors, about six percent are nonwhite. How much student activity money goes to support multicultural events on your campus?

"It sounds kind of funny now to say that we ought to include the perspectives of different cultural groups and women--as though we could avoid such perspectives--but at that time it was pretty revolutionary!"

As we all know, if we look at the whole world, women and people of color are the majority, But our American textbooks, staff and faculty composition, and spending habits present distorted pictures and messages to students. We are teaching them day in and day out most often about the way that white men think in the United States, as though that were the only way to think and the only way that anyone thinks anywhere. That picture and that message need to be changed and we faculty are the ones to do it.

My speech communication department of 22 full-time faculty and several part-time and adjunct faculty offers about 80 sections of classes per quarter. Of those 80, one section is our course on Intercultural Communication. That's it--one out of 80 sections is devoted to acknowledgement of the perspectives of four-fifths of the world's people. As speech communication scholars Koester and Ludwig pointed out more than four years ago (1991), speech communication courses, like most other courses, are taught from the Anglo U.S. point of view in terms of message structure, expected role behaviors of students, assumed cultural values (e.g., individuality, directness, openness, informality, equality), and basis in scholarship conducted within Anglo U.S. communities. Koester and Ludwig suggested, "...instructors of communication should explore the degree to which the content of their courses myopically reflects a set of assumptions and a point of view that may only be appropriate for members of a limited number of cultures" (252).

When you think in this way about what we are doing in colleges and universities, an opportunity becomes available to you. As I saw this

opportunity, I began to change my courses. Here is how my reasoning pattern went: I teach nine sections during the regular school year and two sections in the summer. Surely, somewhere in those 11 sections I can let it be known that middle class white midwestern American perspectives are not the only viable ones. So that is how I came to be teaching about the Lakota nation of American Indians in my Small Group Communication courses, three sections during the regular school year and one in summer school.

"It was my goal to help Minnesotans build community within the state to the point where Indians and non-Indians could understand one another's different perspectives about life, and negotiate ways to live side by side in spite of their differences."

This is a regular, elective course in the curriculum, not one of what my university classifies as "MGM" (multicultural, gender, or minority-focused) courses. My class size for this course is 30-35 students who are divided into groups of five or six people who meet for the entire quarter to complete some of their course work. It was my goal to help Minnesotans build community within the state to the point where Indians and non-Indians could understand one another's different perspectives about life, and negotiate ways to live side by side in spite of their differences. As I will explain, I think incremental progress toward this goal is being made, through the approach taken in my small group course.

Theoretical Framework

Much social research over the past fifty years has led us to accept the conclusion that beliefs and values drive human behavior. Accepting this as established theory, we understand that "human behavior" includes communication behavior. In interpersonal communication, small group communication, public speaking, persuasion theory, etc., all the basic courses of my discipline, we teach that people's attitudes, beliefs, and values are the keys to understanding their behavior, and that if we want to change behavior we must first change attitudes, beliefs, and values or link the desired behavior change to some already-held belief. Your disciplines probably have similar basic assumptions.

Now at this point, Anglo communication theorists start arguing over whether it is laws, rules, meanings, or constructs that provide the basis for attitudes, beliefs, and values. I am in the constructivist camp, and will be couching the rest of this paper in constructivist terms. Constructivism is a cognitive or thinking-based theory that attempts to explain how we know things in an epistemological sense.

Cognitive theorists assert that thoughts composed of constructs are the basic components of our beliefs and values (Kelly, 1963; Delia, O'Keefe and O'Keefe, 1982). These constructs are taught to us as the building blocks of our native language, whatever it may be. If a native language, like English, makes a great point of opposites, e.g., black/white, light/dark, night/day, good/evil, then the thinking and knowing of English speakers will emphasize such contrasts. If a culture places

importance on hierarchy, associating "up" with good and "down" with bad, rewarding "forward" with praise and "backward" with blame, designating competition and winning as desirable behaviors and individual selves as most valuable, then it is plain to see the kind of perspective that is formed for members of that culture to take. A culture that emphasizes wealth, status, power, progress and putting self first is also likely to be ethnocentric, seeing itself as better than other cultures, especially those which emphasize different values.

Members of contemporary white American middle class culture, Euro-Americans, think and know in English with the constructs they have been given, and make choices based on the cultural values they have been taught to hold, and disparage people they don't know who hold different values and think different thoughts. They also believe the history they have been informed about and the myths presented endlessly in the mass media. What else would be expected, if beliefs and values do indeed drive behavior?

"Members of contemporary white American middle class culture, Euro-Americans, think and know in English with the constructs they have been given."

It follows, then, that if someone wants to change a culturally-supported behavior and replace it with another sort of behavior, then constructs must be provided which define and explain the new thoughts and new behavior and tie it to an important value already held. Festinger's cognitive dissonance theory (1962) suggests that change can be encouraged by producing a feeling of dissonance in receivers, brought about by providing them with information which does not fit with information they already possess.

Method

As part of the objectives of my small group communication course, and in keeping with our state university system goal of bringing the perspectives of non-European cultures and women into direct view, I designed a portion of my class to allow me to include the perspective of the Lakota nation of American Indians in daily class work. I chose the Lakota because they were a nation I already knew something about, and because as a Plains nation, bits and pieces of their history and culture would already be familiar to students in some form, although perhaps distorted.

"I wanted to change the culturally-supported behavior of disparaging and ignoring American Indians..."

Also, the Lakota are closely related to the Dakota communities who live in Minnesota, but they are not the same, so Euro-American students can have a little "distance" between themselves and the people they are learning about. I wanted to change the culturally-supported behavior of disparaging and ignoring American Indians and the constructs that defined and explained that behavior, and replace those behaviors and thoughts with new behaviors and thoughts tied to the white middle class value of fairness and equity. In order to do this, I had to identify

the components of the value of fairness and equity as held by middle class white American college students, and understand why the value had not previously been applied to American Indians.

Over the years, I have frequently heard in the classroom about students' preoccupation with what is fair and unfair. Many topics–from seatbelts, motorcycle helmets, and drinking age laws, to tuition increases and parking restrictions–are vigorously discussed and criticized for their lack of fairness, from the perspective of the student. I decided to try to make use of this middle class white American student stock issue.

"By giving students accurate information about Mexican culture and Mexican people, I had produced cognitive dissonance and then offered students a way to resolve that dissonance by changing their attitudes and behaviors."

Using the experiences I had when teaching about Mexico, I noted that students' ethnocentrism and ignorance of history were the two major cognitive underpinnings which allowed them to ignore and disparage Mexicans. Once they had learned something about Mexico, read from the body of fine Mexican literature, listened to some Mexican people talk about their lives, etc., most students could no longer justify holding their previous stereotyped and erroneous beliefs. They realized that their beliefs were wrong and their customary labels and stereotypes were unfair. In other words, by giving students accurate information about Mexican culture and Mexican people, I had produced cognitive dissonance and then offered students a way to resolve that dissonance by changing their attitudes and behaviors.

I reasoned that in order to be effective in teaching about the perspective of Lakota Indians, I had to provide information about their history and culture first so that Euro-American students would acquire the constructs they needed to discuss Lakota people accurately. Then I had to give the students accurate interpersonal information that would produce dissonance with the misinformation they had about Indians in general. The new information would produce the same cognitive dissonance I had seen when I used Mexico as a focus, and would lead to attitude and behavior change.

In order to effectively teaching about Lakota Indians, I had to do an assessment to find out what beliefs students currently held about American Indians. This was accomplished by assigning students to hold in-class small group discussions to answer a series of questions which I provided to them. The results of the discussion were written up by the students and handed in. After the assessment, I realized that I would have to deal with a number of rather negative beliefs. Here is a list of the most typical ones held by Euro-American students in my classes:

- American Indians are mostly dead or assimilated into white society, which is as it should be.
- American Indians who do exist are unemployed, illiterate drunks who take white people's money at untaxed casinos and

then waste it in fighting and drinking.

- American Indians were defeated in the nineteenth century by our courageous U.S. Army, who stopped these Indians from scalping and raping the wonderful pioneer settlers, our ancestors, who came here to make a better life and worship God freely.

- American Indians are really not human beings, but are savage, primitive, barbaric subhumans.

- Anyone who does not value wealth, status, power, progress and putting self first is weird and deserves to be forced to believe in these values, because these are the best values.

- In America, everyone has freedom of religion and other civil rights. Part of being an American is having the right to vote, live in decent housing, practice personal religious beliefs, be hired for jobs without discrimination, etc.

"I had to introduce new information in ways that would overcome or subvert their defensiveness about their existing beliefs and knowledge..."

From these examples of Euro-American students' beliefs, you can see the existence of a set of strongly-held, integrated views that will not be easily altered. A 1993 pilot survey I conducted of employees of St. Cloud State University indicated that more than half of responding employees based their views about American Indians on mass media (TV shows, books and movies), personal contacts with American Indians, and what they had seen on Indian reservations.

It seemed likely to me that the Euro-American students, coming from backgrounds similar to SCSU employees, based their views on similar sources, interpreting their perceptions using the constructs of the dominant society to which they belonged. The European American students had not developed empathy for American Indians, just as they had not developed empathy for Mexican people. Communication theorist William Howell (1979) has pointed out that "empathy has a strong cognitive component. The knowledge stored in a person limits and structures his empathic responses. His perceptions are a result of his habits of making certain associations and the content of his experiences" (32).

To defeat the Euro-American students' erroneous beliefs and stereotypes, I had to introduce new information in ways that would overcome or subvert their defensiveness about their existing beliefs and knowledge, and allow them to develop empathy for Lakota people (and by extension, other Indian nations). Howell asserts, "Information, knowledge, and understanding are critical variables that determine empathic response" (33). I also had to provide motivation to learn the information while providing freedom of choice as to whether they wanted to change their beliefs as well. I set about doing this by designing a set of direct and

indirect intercultural experiences that would:

- offer the students the opportunity to examine their own beliefs and values;
- offer them new information;
- ask them to compare the new information to their existing beliefs and values; and
- ask them to respond in a variety of ways.

Specifically, I used the following teaching tools and methods in my small group communication class:

1. I assigned a group project on the required topic of Lakota Indians, with about one-sixth of the points for the course designated for that project.

2. I used about 10 percent of class time to present background information on Lakota Indians, explaining to students that I knew they didn't have much information and I wanted them to be able to start their research with some foundation. This 10 percent of class time (about four class hours) was used to show two outstanding PBS videos, and to bring in a guest speaker, an American Indian educator who knew intimately the culture of the Lakota Indians and who would speak about contemporary issues and his own life.

3. I assigned students to read a paperback autobiography of a contemporary American Indian woman, who told about growing up in the 1960s and 1970s and emphasized her late teens/early twenties.

4. I told students that about 20 percent of the questions on the midterm and final would deal with Lakota material.

5. I assigned small group discussion tasks that required students to discuss their beliefs about American Indians and to go over the presentations of the guest speaker. Each group was required to keep "minutes" of their meetings which were handed in for evaluation at a set time after the meeting was held. These minutes, or "journals" as I called them, reported on the views of each member of the group and the group's solutions to problems and case studies they were assigned. In addition, each small group had to design, prepare, and give its group presentation at the end of the quarter on an aspect of Lakota life, past or present.

6. I offered extra credit points for outside reading, attendance at campus speakers, attendance at available American Indian cultural events on or off campus, or viewing of additional videos relating to the topic of Lakota Indians.

7. I held class discussions of all the materials periodically throughout the quarter.

"I provide students with a series of direct and indirect intercultural experiences to offer them the chance to confront the stereotypes and misinformation they have. . ."

Now you may be thinking that this is a lot of trouble to go through. Well, yes, it is. But I have found that if I assign the general topic for group presentations, the outcomes are more useful and more positive for students. If I let students choose the topics, what I get is presentations on parking, motorcycle helmets, lowering the drinking age, and recycling. I get enough of those in my introductory class. In an upper-level class, I think it's important to ask more of students. All this preparation that I have described is for the purpose of giving Euro-American students some factual background that has the effect of challenging the misinformation and stereotypes most of them hold. They get course credit for learning these new facts and beliefs and using them in various forms in course materials.

In summary, in the context of an upper-level small group communication course, which is an elective for our majors and minors and for education majors, and required by the accounting and pre-nursing programs on our campus, I assign a group project on the Lakota nation of American Indians, and provide students with a series of direct and indirect intercultural experiences in order to offer them the chance to confront the stereotypes and misinformation they have, and replace it with the kind of understanding that would allow them to interact effectively with American Indians in the future.

Of course, 85 percent or more of class time, effort, and focus are spent on learning a selection of theory, research, and skills directly concerned with small group communication, from the European American middle class point of view. Remember that I am spending only about 10 percent to 15 percent of class time on the American Indian component of the class.

Let us look next at what happened the first six times I did this.

Results

In order to assess the effects of my teaching plan to bring the perspective of Lakota Indians into the classroom, I used a combination of small group discussions, whole class discussions, open-ended test items (short answer) and open-ended responses to course evaluation items. There are five assessment tools in the plan. I will discuss each of them.

First, as part of their small group experience which extends throughout the quarter, students rotate the job of taking "minutes" at each small group meeting and writing them up in the form of a group journal which receives points. Accuracy and completeness are two of the norms I set for grading this journal. So I am assured of receiving journals for each group which report the essential substance of the discussion held. Because the groups hold their early meetings in the classroom during class time, I can hear some of the discussions and I remain alert and watchful during the meetings, traveling around the room to answer questions when invited. So students know that I am aware of what their group is doing and this encourages them to report their meetings accurately.

The earliest assessment tool I have for knowing about the students' views is their second group meeting, where they are assigned to discuss their individual beliefs about American Indians. It is from this set of journals that I learn the extent of the ignorance which needs to be confronted and learn of any allies (e.g., human relations majors, minority studies majors, etc.) who will help in the learning process of the groups. Here are some actual quotes from those early journals:

- I don't know any Indians; I have never talked face-to-face with an Indian.

- I live near a reservation and have seen the drunken Indians come into the bar where I work.

- Indians have casinos now and they have a lot of money so why are they all on welfare?

- Indians are responsible for overhunting and killing most of the deer in Minnesota, so that is why it is so hard for us to get a deer during hunting season. Now they want to take all the walleyes out of Mille Lacs Lake. I don't see why they should be allowed to take our fish.

- They don't take care of their houses or trailers, and there is junk everywhere. They don't know how to live like human beings. They don't pay taxes. Their children cause trouble in school all the time. They are always fighting and use a lot of profanity.

- My friend knew an Indian girl and she was a prostitute and died of a drug overdose.

These are typical of reports that come in describing the context of the early discussions, which I believe reflect the kind of information Euro-American students have available when they first come to my class, and the category systems they use to classify and judge the behaviors of others.

The next assessment point comes after students have seen one or both of the PBS videos, read the first 50 pages of the *Lakota Woman* autobiography, and heard the Dakota guest speaker. This assessment is also in the form of a group journal, reporting on a discussion that the groups are required to hold about the points made by the guest speaker. Here are some samples of the points made in these group discussions:

- Dave was so interesting. I wanted to hear more about his culture.
- You can tell he is very spiritual. He really believes in his religion. Me and my friends don't have anything like he does. We just sit in church and wait for it to be over.
- I felt amazement at what he was telling us, about the discrimination he faced in his life.
- I admired Dave for beating alcoholism against such great odds, and trying to help his people.
- We need to know this information. Why weren't we taught this in school?
- Dave seemed to be trying to make us feel guilty. I didn't do these things to his people--my ancestors did.
- I was touched and I wanted to cry when he told about how his uncle helped him learn the stories and traditions of Dakota spirituality.

"Most students respond with outrage, and this emotional response creatives a willingness to learn what happened to the Lakota and other Indian nations..."

In these sentences, you can hear the beginnings of a change in views. Part of the change is due to the effectiveness of the Dakota guest speaker, Dave Larsen, but part is also due to the creation of receptiveness on the part of the students. They have seen a PBS video called "In the White Man's Image," which explains how children were taken from their parents on Lakota and other reservations and transported hundreds or even thousands of miles away to boarding schools where their Indianness was systematically stamped out.

This video, dealing with children, evokes compassion from even the most hardened and bitter white male student, and prepares students to understand the U.S. goverment's policy of "kill the Indian and save the man" that predominated in the last half of the nineteenth century and the first half of the twentieth century. Out of more than 230 students to whom I have shown this video, perhaps 20 had ever heard of the boarding schools. Most students respond with outrage, and this emotional response creates a willingness to learn what happened to the Lakota and

other Indian nations since the 1850s.

The third assessment point comes when students take the midterm examination, which contains several short answer questions asking them for factual information about the boarding schools, the American Indian Movement, and specific issues in the *Lakota Woman* autobiography. There is also an extra credit question about the guest speaker's presentation. Most students answer these questions accurately. A few skip them—they simply don't put anything down. This behavior generally identifies the most resistant students in the class, who are angry at me for including the material on Indians and object to studying it.

The fourth assessment point comes when the students give their group presentations. These are 25 to 30-minute oral presentations given during the last week of the term. They must include a creative method of delivering information, such as a skit, talk or game show format, dramatic reading, original video, etc. As part of their group presentations, students must spend five minutes reporting in detail on their group's development process, using theories and concepts from the small group textbook. It is immediately clear from the presentations whether students have learned anything substantial about the Lakota in their personal research and whether they have experienced cognitive, affective, and/or behavioral changes as a result of their course of study. The audience of classmates is asked to evaluate the presentations, and their journals once again reflect changes in cognition.

The final assessment point is in the course evaluation process. On our campus, we are encouraged to design and distribute course evaluation forms in each class for our own use. I use a combination of closed and open-ended questions in my course evaluation forms. I have found this to be a valuable tool for learning student attitudes and values as well as for discovering if I did something particularly effective or ineffective. Of course, there are usually two or three students out of a class of 30 who use the opportunity to blast you personally. I try to ignore these. But the 26 or 27 positive evaluation forms out of each class of 30 are good for the self esteem, and since they are anonymous they are an effective way to learn how students responded to the Lakota material.

Here are some samples from the course evaluation forms over the six quarters of experience. The students are answering the question, "What shifts in your thinking about American Indians did you experience as a result of studying the Lakota people?"

- I gained a lot of knowledge about American Indians.
- You have really opened my eyes.
- I look at Indians in a new way.

•I have developed understanding and empathy for the Lakota.

•This class helped me understand what these people have been through.

•I have been brainwashed! Indians aren't the bad guys after all. It's the whites who are evil.

•I learned that stereotypes affect thinking patterns. We are taught, born into them.

•I held a prejudice against Indians because I pictured them as no good and drunks. Now I realize that they are good people and are fightng for what is theirs.

"All these student responses are related to a general value of fairness and equity that students seem to hold."

•I see now that education is the key to preventing stereotyping. Prejudice comes from ignorance.

•I am eager to learn more.

•I have noticed that the media is biased and gives only one side.

These kinds of responses indicate to me that Euro-American students have changed their beliefs and values about American Indians because of the specific information they learned about the Lakota nation. Through the videos, the guest speaker, the autobiography, the group discussions, and their research for the group project, they discovered a new perspective.

You can hear in their final responses that some of the change is produced when students realize that stereotyping is harmful and causes pain. Most of them do not want to cause pain because they hold a value that causing pain is wrong. They also realize that their education has been inadequate, or as they sometimes put it, they've been lied to. This makes them mad, because they hold a value that lying by state institutions is bad. When students discover that until 1978 American Indians could not legally practice their religious beliefs they get mad, because students hold a value that everyone should be allowed to practice his/her religion. All these student responses are related to a general value of fairness and equity that students seem to hold. I hope you can see that it is important to learn about student values and try to acknowledge them when bringing in new information that has a high potential to be rejected.

Discussion

Looking at this process from a cognitive dissonance standpoint, you can see that I purposely introduced dissonance into the students' thinking

when I showed the PBS videos, invited the guest speaker to talk, and required them to read *Lakota Woman*. Dissonance also becomes high when students view the Hollywood films *Thunderheart* and *Dances with Wolves* for extra credit points. (Some Indians I know do not like these films for various reasons, but they acknowledge that the films present Lakota people in a positive way and build empathy for them.)

The dissonance occurs because students are holding two or more pieces of nonfitting information. They have their old beliefs based on stereotypes and misinformation, and they have new information from the credible PBS videos, the autobiography, and the guest speaker. As Festinger has told us since the 1950s, people experiencing cognitive dissonance have several options. They can reduce the dissonance by (1) devaluing their initial information; (2) devaluing the new information; (3) devaluing the conflict between the nonfitting pieces of information; (4) leaving the situation where the information is salient; (5) changing the definitions that create the cognitions; or (6) attacking the credibility of the source of the new information. I can assure you that I have seen all these options tried by students. But fortunately, most of them choose to devalue their initial information, deciding that their stereotypes and misinformation were wrong and agreeing to discard them.

"We do not have to perceive reality in just one way; we do not have to remain ethnocentric, but can include other world views in our reality."

Looking at this process from a constructivist standpoint, you can see that students need the constructs about Lakota culture and history in order to allow them to think the new thoughts I ask them to think. As Kelly pointed out more than 30 years ago, "There are always some alternative constructions available to choose among in dealing with the world" (15). We do not have to perceive reality in just one way; we do not have to remain ethnocentric, but can include other world views in our reality.

Students can learn to understand the traditional Lakota values of putting the family group and band first before self, giving away material possessions and animals, protecting family members, honoring and protecting the earth, seeing all living things as related (the buffalo nation, the eagle nation, the tree nation, etc.) and deserving of our respect, honoring and giving thanks to the Creator in all circumstances, etc. Until students know and understand this different set of values and meet someone who holds them, they cannot really conceive of such a perspective. After they have learned the new constructs, verbalized them in discussions and on paper in tests, and met human beings like themselves who hold the different values, either in person or through the miracle of television, then students can reject ethnocentrism.

"Once Euro-American students acquire a different set of approaches to interacting with human beings different from themselves, they are more equipped and willing to build a community in which all can be welcome."

Borden (1991) writes, "To be an effective intercultural communicator, one must be able to role play the situation and to take the other person's role in it." Wiseman and Abe (1986) suggest, "For the intercultural communicator, the ability to take the other's perspective through person-centered attributions, rather than through cultural stereotypes or other position-

centered attributions, should enable him or her to be more interculturally effective."

The bottom line is to teach Euro-American students not to judge other people's behavior by their own standards, but to learn how the other person approches life and then accept the similarities and differences between oneself and others. Once Euro-American students acquire a different set of approaches to interacting with human beings different from themselves, they are more equipped and willing to build a community in which all can be welcome.

"It is profoundly disturbing for some students to lose their old ways of thinking."

Over time, in trying to account for this process--and I do see it as a set of stages in a process--I have come across several typologies that partially explain what is going on in the students. I will present three of them here. First is Elizabeth Kubler-Ross's set of stages of grief. In a way, what students are undergoing is a kind of grief process. They are losing their old way of thinking and looking at the world, which was comfortable and familiar. It is profoundly disturbing for some students to lose their old ways of thinking. I definitely see shock and denial for the first two to three weeks of class. The next stage, anger and/or depression, comes when students see that there is no way around the facts of what the U.S. goverment did and is doing to Indians. The last two stages, bargaining and acceptance, are reached by some of the students, but for others I think it takes longer than a ten-week quarter for them to go through the grieving for their lost way of thinking.

The second typology comes from Janet Helms, and is presented in Hybels and Weaver's introductory communication textbook. Helms's set of stages is designed to explain what happens to whites when they come in contact with people of other races. Helms proposes stages called contact, disintegration, reintegration, pseudo-independence, and autonomy. These occur gradually as students discover there are people of other races, interact and enjoy learning about them, attempt to take on some of the other group's customs or behavior, make a mistake and get rejected, try again, acknowledge their own racial/ethnic identity, and finally enjoy meeting people of other races without trying to save them or imitate them. Some of this happens in my course component, but not all because there is only limited personal contact with Lakota/Dakota people as part of the course.

The third typology is from sociologist Nancy Davis, who describes not a set of developmental stages but a set of categories that can explain the responses of a class to new information about oppression and injustice. Her categories are resistance, paralysis, and rage and in her article she describes how to deal with each of these general responses. In my class, the most common student response is resistance--denying the existence or the importance of their prejudices, feeling cast into the role of oppressor and victimizer, avoiding introspection or examination of their own

lives (Davis 233). The appropriate teacher responses to resistance include gentle guidance and challenge, encouraging the raising of questions and concerns, student activities that lead to personal discovery about factual conditions in the world, etc. (Davis 234-235). Many of her recommendations are incorporated in the plan described above and in the presentation by the guest speaker.

Conclusion

Although it is a lot of work, Euro-American professors can learn to include the perspective of other cultural groups in their everyday classes. It is time for our myopia to end. Not only do we need to respond to a multicultural student body, but also we must broaden our perspectives and work against implied ethnocentrism. If we present nothing but Euro-American ideas based on Euro-American scholarship, we are promoting ethnocentrism and failing to prepare our students for the real world. A detailed approach to a single culture can be presented in a one-quarter course along with regular course material, as I have shown. My students enjoyed learning about the Lakota nation, and most agreed that the experience broadened them and enriched their lives. I have begun using material about the Anishinabe Ojibwe people in my introductory classes, and students have gained in their understanding of this group as well. I encourage other teaching faculty to make an effort to educate themselves and then to gradually introduce materials about other nations and people to make university classes truly relevant to the multicultural world we live in. This is one stage in a long process of revising university curriculum both for equity issues and to meet the needs of students in the future.

•••

Resources Used in Class

General Resources

Haig A. Bosmajian. "The Language of Indian Derision," in Richard Holeton (ed), *Encountering Cultures*. Englewood Cliffs, NJ: Prentice Hall, 1992: 41-60.

Dee Brown. *Bury My Heart at Wounded Knee*. New York: Holt, 1970.

Edgar S. Cahn. *Our Brother's Keeper: The Indian in White America*. Washington: New Community Press, 1969.

Vine Deloria. *Behind the Trail of Broken Treaties*. Austin: University of Texas Press, 1985.

Lewis Merriam. "Criticism of the Indian Land Allotment Policy (Dawes Act)." *Meriam Report*, 1928: 195-196.

Rex Weyler. *Blood of the Land: The Government and Corporate War Against the American Indian Movement*. New York: Everett House, 1982.

Dakota/Lakota Resources

Videos

"The Dakota Conflict." KTCA-TV (Minneapolis-St. Paul) documentary, 1993. 54 min.

"The Spirit of Crazy Horse." PBS documentary, 1990. 54 min.

"In the White Man's Image." PBS documentary, 1992. 54 min.

"Eyanopopi (The Heart of the Sioux)." Documentary directed by Philip Deloria. Barr films, 1988. 29 min.

Books and Articles

Gary C. Anderson and Alan R. Woolworth. *Through Dakota Eyes*. St. Paul: St. Paul Historical Press, 1988.

N. Bancroft-Hunt. *The Indians of the Great Plains*. Norman, Oklahoma: University of Oklahoma Press, 1981.

Mary Crow Dog and Richard Erdoes. *Lakota Woman*. New York: Harper Perennial, 1990.

George E. Hyde. *A Sioux Chronicle*. Norman, Oklahoma: University of Oklahoma Press, 1956.

James LaPointe. *Legends of the Lakota*. San Francisco: Indian Historian Press, 1976.

Edward Lazarus. *Black Hills: White Justice*. New York: Harper Collins, 1991.

Thomas E. Mails. *Fools Crow*. Lincoln: University of Nebraska Press, 1979. Bison Books, 1990.

Peter Matthiesen. *In the Spirit of Crazy Horse*. New York: Viking Penguin, 1991.

James H. McGregor. *The Wounded Knee Massacre from the Viewpoint of the Sioux*. Minneapolis: Lund Press, 1950.

John G. Neihardt. *Black Elk Speaks*. Lincoln: University of Nebraska Press, 1979.

John G. Neihardt. *The Sixth Grandfather*. Lincoln: University of Nebraska Press, 1984.

Samuel W. Pond. *The Dakota or Sioux as They Were in Minnesota in 1834*. St. Paul: Minnesota Historical Society Press, 1986.

Marla W. Powers. *Oglala Women*. Chicago: University of Chicago Press, 1986.

James Walker, ed. *Lakota Belief and Ritual*. Lincoln: University of Nebraska Press, 1980.

James Walker, ed. *Lakota Society*. Lincoln: University of Nebraska Press, 1982.

Anishinabe Resources

Video

"Nokomis–Anishinabe Grandmothers." KTCA-TV (Minneapolis-St. Paul) documentary, 1994. 54 min.

"Woodlands." Documentary produced by the Mille Lacs Band of Ojibwe and available from the tribal council office on the reservation, 1994. 60 min.

Books and Articles

Edward Benton-Banai. *The Mishomis Book: Voice of the Ojibway*. St. Paul: Indian Country Press, 1979.

Ignatia Broker. *Nightflying Woman- An Ojibway Narrative*. St. Paul: Minnesota Historical Society Press, 1983.

Frances Densmore. *How Indians Use Wild Plants for Food, Medicine and Crafts*. Mineola, New York: Dover Publications, 1974. (Originally published in *44th Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1926-27*. U.S. Goverment Printing Office, 1928.)

Great Lakes Indian Fish and Wildlife Commission. "A Guide to Understanding Chippewa Treaty Rights (Minnesota Edition)." 40-page booklet. GLIFWC, P.O. Box 9, Odanah, WI 54861. 1993.

Great Lakes Indian Fish and Wildlife Commission. "Bishigendan Akii (Respect the Earth)." 36-page booklet. GLIFWC, Odanah, WI. No date (circa 1992).

Great Lakes Indian Fish and Wildlife Commission. "Chippewa Treaties." 16-page booklet. Written by H. James St. Arnold. GLIFWC, Odanah, WI. No date (circa 1992).

Harold Hickerson. *The Chippewa and Their Neighbors: A Study in Ethnohistory*. New York: Holt, Rinehart and Winston, 1970.

Maude Kegg. *Nookomis. Gaa-inaajimotawid (What My Grandmother Told Me)*. St. Paul: Minnesota Archaelogical Society, 1983. (Contains 33 stories in Ojibwe and English, plus a glossary.)

League of Women Voters of Minnesota. *Indians in Minnesota*. St. Paul, 1971.

Jim Northrup. *Walking the Rez Road*. Stillwater, Minnesota: Voyageur Press, 1993 (fiction and poetry).

Arthur J. Ray. *Indians in the Fur Trade: Their Role as Trappers, Hunters, and Middlemen in the Lands Southwest of Hudson Bay, 1660-1870*. Toronto: University of Toronto Press, 1874.

Timothy G. Roufs. *The Anishinabe of the Minnesota Chippewa Tribe*. Phoenix; Indian Tribal Series, 1975.

Gerald Vizenor. *Anaishinabe Adisokan (Tales of the People)*. Minneapolis: Nodin Press, 1970.

Gerald Vizenor. *Escorts to White Earth: 100 Year Reservation 1868-1968*. Minneapolis: Four Winds Press, 1968.

•••

References

George A. Borden. *Cultural Orientation: An Approach to Understanding Intercultural Communication*. Englewood Cliffs, NJ: Prentice Hall, 1991.

Nancy J. Davis. "Teaching About Inequality: Student Resistance, Paralysis, and Rage." *Teaching Sociology* 20 (July 1992): 232-238.

Jesse G. Delia, Barbara J. O'Keefe and D. J. O'Keefe. "The Constructivist Approach to Communication." In Frank, E.X. Dance (ed). *Human Communication Theory* (147-191). New York: Harper and Row, 1982.

Leon Festinger. *A Theory of Cognitive Dissonance*. Stanford: Stanford University Press, 1962.

Janet E. Helms. "Toward a Theoretical Explanation of the Effects of Race on Counseling: A Black and White Model." *The Counseling Psychologist* 12 (1981): 153-165.

William S. Howell. "Theoretical Directions for Intercultural Communication." In Molefi K. Asante, Eileen Newmark and Cecil A. Blake, *Handbook of Intercultural Communication*. Beverly Hills: Sage Publications, 1979.

George Kelly. *A Theory of Personality: The Psychology of Personal Constructs*. New York: W.W. Norton & Co., 1963.

Clyde Kluckhohn. "Values and Value Orientations in the Theory of Action." In T. Parsons and A. Shils (eds.). *Toward a General Theory of Action* (388-433). Cambridge, MA: Harvard University Press, 1951.

Jolene Koester and Myron W. Lustig. "Communication Curricula in the Multicultural University." *Communication Education* 40 (1991): 250-254.

Elizabeth Kubler-Ross. *On Death and Dying*. London: Collier-MacMillan Ltd., 1969.

Laurinda W. Porter with Bassey Eyo. "An Investigation of the Sources of Personal Beliefs and Attitudes Toward Non-European Racial and Ethnic Groups in the United States." (unpublished manuscript, 1993). Produced with a grant from the St. Cloud State University Cultural Diversity Committee.

Milton Rokeach. *The Nature of Human Values*. New York: Free Press, 1973.

R.L. Wiseman and H. Abe. "Cognitive Complexity and Intercultural Effectiveness: Perceptions in American-Japanese Dyads." In M.L. McLaughlin (ed), *Communication Yearbook* 9, 611-622. Beverly Hills: Sage Publications, 1986.

A "Cooperative Thinking Critically" Learning Model for a Speech Communication Cultural Diversity Course

Conventional pedagogical approaches for learning, according to Knowles (1990), place a high value on content or "knowing about" kinds of knowledge. The conventional teaching model transmits information and skills to the learner and assumes that learners' cognitive development and intellectual achievement are of primary importance. The content learned may not be immediately relevant or applicable to the learner's everyday situation; rather, it is often information to be used at some later time, e.g., after graduation in one's career.

In contrast, Knowles recommends the implementation of a two-way androgogy learning model wherein reciprocal and self-directed learning between the student and teacher is of primary importance. Students' learning experiences are viewed as a "living textbook" in which teaching procedures and resources are used to help learners acquire "knowing how" information and skills that are relevant and useful in their immediate experiences. Knowles recommends the use of a blend of both models for teaching and learning. The use of teaching and learning methods that integrate formal theories (knowing about - content) and informal theories (knowing how through self-directed learning activities) stimulates students' objective and subjective critical thinking processes, thereby making their learning both meaningful and transferable.

The early pedagogical studies of Krathwohl, Bloom and Masia (1964) investigated two thinking processes: (1) a cognitive thinking critically process and (2) an affective thinking differently process. According to these authors:

> Cognitive thinking areas may include reproducing something learned, solving some intellectual task, e.g., determine problem, reorder material, combine ideas and methods previously learned...Affective thinking areas include avidly seeking (interest), having a positive feeling (attitude), perceiving and verbalizing perceptions (appreciation), values and interrelating with another in a balanced way (adjustment) (pp.6-7).

Krathwohl et al emphasize the importance of nurturing these two equally important thinking domain areas in students' learning experiences. The cognitive critical thinking area suggests a "thinking-through" process (i.e., determining, analyzing, and solving a problem), and the affective critical thinking area suggests a "thinking differently" process (i.e., reflecting on the problem, taking the other's perspective and mak-

BEST COPY AVAILABLE

ing adaptations for interrelating with others).
Meyers' (1986) "thinking critically" pedagogical perspective emphasizes the importance of including both personal and subjective elements in the teaching and learning experience. The inclusion of both elements contributes to the development of attitudes which stimulate critical thinking. Meyer writes:

> [Thinking critically emphasizes] the importance of personal and subjective elements. Without denigrating the logical, objective approach that is traditional in the sciences and emulated by many other disciplines...it suggests that personal interests, passions, and commitments as well as esthetic elements such as beauty, mystery and wonder play a crucial role in developing attitudes that are necessary for critical thinking (p. xiii).

"Pearce proposes a 'humane scientified' pedagogic approach for teaching interpersonal communication."

Meyers advocates learning activities that interrelate students' personal (informal) theories with formal theories, thereby making learning relevant. Relevant activities stimulate students' interests and the development of an attitude or willingness to learn that is needed to engage in critical thinking.

Speech communication educators have long advocated pedagogic approaches that include cognitive, affective and behavioral objectives (Pearce, 1977). Cognitive objectives relate to "the content of the propositions generated by research procedures and the transfer utility of those procedures themselves" in students' out-of-class experiences (110). Affective and behavioral objectives relate to "teaching a set of attitudes about persons and interpersonal relationships and a set of skills required for communicating in preferred ways" (110). Pearce proposes a "humane scientified" pedagogic approach for teaching interpersonal communication. Such an approach includes cognitive, affective and behavioral objectives. He describes the characteristics of this approach:

> Specifically, this approach strives to develop a conceptual apparatus which enables students to understand their own and others' communication and as a result to increase their ability to choose the forms of communication in which they will participate...Appropriate classroom activities depend on the form of behavior (or the part of the theory-structure) being studied. These may include designing a study, summarizing research, structured activities, discussing and critiquing communication events, or problem-solving, but all of these are related to the theoretical structure (111).

The classroom procedures suggested by Pearce include substantive content and experiential activities that increase students' awareness of a variety of ways to perceive and respond to others. Pearce's approach to learning engages learners in different kinds of thinking critically processes.

Thinking Critically Processes: "Thinking-Through" and "Thinking-Differently"

A synthesis of the reviewed scholars' work suggests that learning approaches need to emphasize and utilize both objective and subjective learning procedures to activate students' cognitive critical thinking ("thinking-through") and affective critical thinking ("thinking-differently") processes. Thinking-through processes engage students in thinking activities such as critiquing, analyzing, interpreting, summarizing, evaluating, assessing, and problem solving. Thinking-differently processes are facilitated by engaging students in collaborative activities that necessitate the development of a positive attitude or willingness to engage in reflection, to seek to take the other's perspective, and to make balanced verbal adjustments or adaptations in interactions with others.

"... learning approaches need to emphasize and utilize both objective and subjective learning procedures to activate students' cognitive critical thinking.. and affective critical thinking.."

Learning environments and procedures need to be designed in ways that activate students' thinking-through and thinking-differently processes. The development of thinking-differently skills may result in a new awareness and understanding that then can lead to positive changes in attitude towards another.

• • •

Learning Tools: Conceptual Frameworks and Staged Assignments

Conceptual Framework: In addition to providing varied learning approaches to activate different critical thinking processes, Meyer (1986) maintained that all teaching and learning approaches need to provide a conceptual framework tool to help students make sense of the things they are being taught. Meyer articulates this point:

> No matter what specific approach is used, a teacher must present some explicit perspective or framework for disciplinary analysis—a structure for making sense of materials, issues and methodologies of the discipline being taught (6).

Including a visual and/or written conceptual framework provides students with cognitive and affective analysis tools with which to examine the course materials, issues, and methodologies offered.

Staged Assignments: Keating (1991) and Keating and Dowlin (1991) recommend the use of staged assignment learning tools to engaged students in critical thinking processes. Keating (1991) describes the use of staged assignment procedures as "detailing manageable stages of a larger project consistent with the discipline conceptual framework/course objectives." Staged assignment learning tools break down a larger project into interrelated mini-projects which are evaluated, given feedback and returned after each one is completed. All of the staged assignments

or mini-projects are then put together, polished, and resubmitted as a final finished work.

Combining the use of a conceptual framework and staged assignment learning tools enables students to better grasp and make sense of the curriculum materials offered. Various critical thinking activities (thinking-through and thinking-differently) can be incorporated into the staged assignments; for example, thinking-through activities that engage students in critiquing, analyzing, interpreting, summarizing, evaluating, assessing, problem solving, and thinking-differently activities that engage students in reflecting, taking the other's perspective, and making balanced perceptual and verbal adaptations.

Cooperative Learning Groups:

Cooperative structured learning situations, according to Johnson, Johnson and Holubec (1988), promote "student-student interaction patterns that produce higher achievement, a greater motivation to learn, more positive relationships among students, greater acceptance of differences, and higher self-esteem" (iv). Basic cooperative learning elements put forth by Johnson et al promote students' cognitive and social development. These elements include positive interdependence, individual accountability, face-to-face interaction, cooperative skills, and group processing (123):

1. Positive interdependence encourages students to work together to establish and achieve mutual goals, i.e., sharing materials and information to complete an assignment.

2. Face-to-face interactions encourage verbal exchanges among group members, focused on realizing the cooperative learning group goals.

3. Individual accountability is encouraged through individual assignments that contribute to and support the group effort.

4. Cooperative or collaborative skills are encouraged to assist groups to function effectively. Specifically, four collaborative thinking skills contribute to the building of a learning community. They include:
   A. Forming skills – skills needed to establish a functioning, cooperative learning group.
   B. Functioning skills -- skills needed to manage group activities.
   C. Formulating skills – skills needed to build deeper level understanding, stimulate higher quality reasoning strategies, maximize mastery/retention of material.

"...the use of cooperative learning activities contributes to the development of a supportive learning community..."

D. Fermenting skills -- skills needed to stimulate reconceptualization of materials studied, cognitive conflict, search for more information, and communication of rationale behind one's conclusions.

5. Group processing engages students in the development of working relationships among group members.

The combination of these cooperative learning elements-in-use engages students in two types of collaborative thinking critically activities, namely, thinking-through (cognitively) and thinking-differently (socially) among each other. Cognitively, the use of cooperative learning activities assists group members in grasping the materials, issues and methodologies assigned.

Socially, the use of cooperative learning activities contributes to the development of a supportive learning community which reinforces the need for attitudes or a willingness to work to understand others, the need to take the perspective of the other, and the need to make appropriate and useful verbal adaptations in the way individuals communicate or interrelate with each other.

Cooperative Thinking Critical Model:

A cooperative thinking critically learning model is offered here. This model integrates the work of Krathwohl, Bloom and Masia (1964); Knowles (1980); Meyer (1989); Keating and Dowlin (1991); and Keating (1991). It includes the use of cooperative learning groups and two learning tools, both of which activate critical thinking processes. Learning tools are identified as:

1. An explicitly stated and/or visual conceptual framework tool to help students critically analyze (thinking-through and thinking-differently) and make sense of the things they are taught.

2. Staged assignment tools that activate thinking-through (cognitive) and thinking-differently (affective/social) learning processes.

The cooperative learning group collaborative thinking skills identified by Johnson et al require the use of the two critical thinking domains discussed by Krathwohl et al; for example, cooperative group "forming" and "functioning" collaborative thinking skills require the use of affective "thinking-differently" processes; "formulating," and "fermenting" cooperative learning group collaborative thinking skills require the use of cognitive "thinking-through" processes. Cooperative learning groups become learning communities.

Within the learning community, learners work together in face-to-face interactions, simultaneously strengthening their cognitive "thinking-through" ("formulating" and "fermenting") and affective "thinking-differently" ("forming" and "functioning") skills and realizing their mutual learning goals. The use of a conceptual framework and staged assignment tools within the learning community experience activates students' two thinking critically domains (i.e., cognitive and affective) and parallel collaborative thinking skills (i.e., "forming," "functioning," "formulating," "fermenting").

•••

Case Study: Cooperative Thinking Critically Learning in a Speech Communication Cultural Diversity Course

The following is a case study of a Mankato State University speech communication course entitled, "Those Who Spoke Out: American Indian Voices of the Past and Present." It serves to illustrate this model for learning in use.

Learning Model Components: The cooperative critical thinking learning model discussed here includes the following learning components:

1. Cognitive thinking critically (thinking-through) and affective critical thinking (thinking-differently) procedures. The following suggested individual and/or group activities or procedures were designed to activate individual and cooperative learning community (group) thinking domains and collaborative thinking skills:
   A. Cooperative learning community activities, e.g., research paper and presentation.
   B. Individual learning activities, e.g., individual critiques/reflections/analysis; class reflections/discussions.
   C. Self/community member performance analysis and evaluation/feedback.

2. A cultural perspective-taking conceptual framework (written and visual representation) learning tool. The conceptual tool helped guide individuals/community members to critically analyze and make sense of the things they were taught.

3. Staged assignment learning tools were used for two purposes:
   A. Staged assignments break down a larger project into more manageable interrelated mini-projects; each staged assignment was evaluated and returned

for revision. Staged assignments were then combined as parts of the whole, polished and resubmitted as a final project product.

B. Staged assignments were structured to activate students' two thinking critically domains: "thinking through" (cognitive) and "thinking-differently" (affective) and the use of collaborative thinking skills (i.e., "forming," "functioning," "formulating," "fermenting").

Thinking Critically Learning Projects: The following learning procedures were used to engage students in various student-teacher, student-student reciprocal and self-directed thinking critically learning experiences.

1. Direct learning experiences with Native American presenters who interacted with students in discussions, question/answer sessions, friendship dancing, etc. This direct personal contact learning facilitated students' processes of thinking differently about others.

2. Individual observation projects. Students' critical thinking-through and thinking-differently processes were activated after each Native American "voice of the present" presentation through the use of "thinking critically " worksheets requesting them to answer various questions about their experiences and learnings with the speakers.

3. Historical Native American orator learning community. Learning community members' critical thinking-through and thinking-differently processes were activated in a collaborative research project and presentation. Individually-completed staged assignment worksheets researching a Native American orator's voice of the past and the conditions under which the voice was heard were shared and synthesized into a collaboratively-produced research paper and presentation.

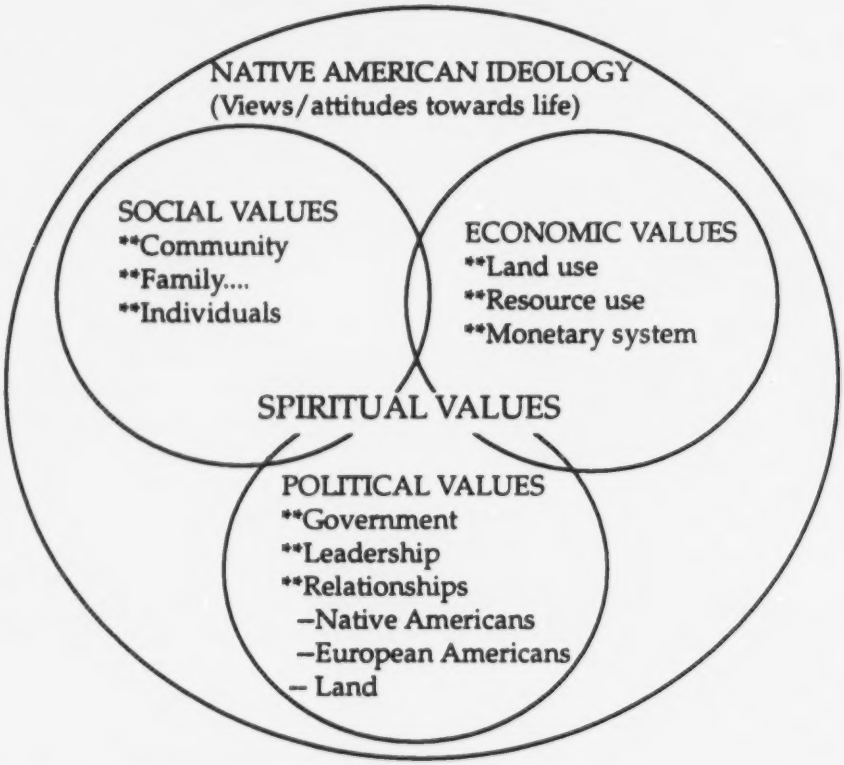
•••

Thinking Critically Learning Tools and Their Uses

Conceptual Framework Learning Tool: A cultural perspective-taking conceptual model was provided to guide students' investigative thinking in the various learning activities in which they participated. Four Native American values areas with corresponding sub-value areas were highlighted. As students listened, observed, read and researched the Native American voices of the present and past, they were encouraged to overlay aspects of the model on their observations and readings as a means for working to grasp the perspective of the other's historical and contemporary issues. The conceptual framework tool provided students with a

way to begin to visualize and think differently about others, thereby activating an attitude and willingness to appreciate and treat others with respect and more sensitivity.

Figure 1:
Cultural Perspective-Taking Model



Staged Assignment Learning Tools: Staged assignments tools were implemented to assist students in their thinking-through and thinking-differently processes. The following procedures were used:

1. Individual staged assignment procedures. Topic: "Oral Traditions of the Dakota Culture" (Voices of the Present). Nine Native American guest speakers met and spoke with the all-class learning communities at different times throughout the quarter.

   Guest speaker response/critique assignments - instructions: Observe and "listen to understand" the content and meaning of the speaker's message. Observe and listen for information and examples that provide insight in the following areas. Be prepared to share your insights in a total class discussion.

   A. Staged assignment #1: Respond to at least two of the following value questions:

1. What did the speaker articulate about Dakota (Sioux) community social values?
2. What did the speaker articulate about Dakota (Sioux) community political values?
3. What did the speaker articulate about Dakota (Sioux) community economic values?
4. What did the speaker articulate about Dakota spiritual values?

B. Staged assignment #2 - Respond to the following four questions:
1. What verbal symbols (syntax, pronouns, verbs, adverbs, grammar) and visual symbols (alliteration, allusion, analogies, antithesis, hyperbole, metaphor, oxymoron, synecdoche, stories, dreams, legends, activities, dress) were used to articulate this cultural viewpoint? How well did these verbal/visual/aural symbols function?
2. What <u>similarities</u> did you discover regarding your own social, political, spiritual and economic values?
3. What <u>differences</u> did you discover regarding your own social, political, spiritual and economic values?
4. Describe your overall response to the speaker event.

2. <u>Cooperative Learning Community Staged Assignment Procedures.</u> Topic: "Oral Traditions of Native American Orators" (Voices of the Past). Each learning community is asked to select a Native American orator to research, prepare a document, and give a presentation to the total class community. Instructions: Each community member is asked to research and share information with respect to the following staged assignments questions. Shared information is then synthesized and developed into a community paper and presentation.

A. <u>Staged assignment #1</u> - Analyzing the rhetorical act/situation. What is the context (historical condition) of the rhetorical act?
1. Describe who the speaker was, i.e., name, nation (tribe), biographical information, leadership role. (Cite sources consulted.)
2. What kind of a speech was created? (purpose/focus)
3. When was the speech created/presented (date)? Why (circumstances)? (Cite sources consulted.)

57

4. Where was the speech presented (geographically)?
5. To whom was it presented (i.e., sex, age, education, economic status, cultural heritage, religion, occupation, political beliefs?)

B. Staged assignment #2 - Interpreting the rhetorical act. Examine the rhetorical act (speech) using the "cultural perspective-taking" model.
1. What did the speaker articulate about his/her cultural social values?
2. What did the speaker articulate about his/her cultural political-spiritual values?
3. What did the speaker articulate about his/her cultural economic values?
4. What did the speaker articulate about his/her spiritual values?
5. What verbal symbols (syntax, pronouns, verbs, adverbs, grammar) and visual symbols (alliteration, allusion, analogies, antithesis, hyperbole, metaphor, oxymoron, synecdoche, stories, dreams, legends, activities, dress) were used to articulate this cultural viewpoint? How well did these verbal/visual/aural symbols function?
6. How well did these verbal and visual symbols function in the message to communicate the cultural issues/views/attitudes towards life?
7. How did the audience respond?

C. Staged assigment #3 - Evaluating the rhetorical act: Making judgments.
1. In your judgment, what were the historical consequences of this rhetorical act, e.g., gaining results, conveying truth, representing ethical behavior, aesthetically pleasing, other? Explain.
2. In your judgment, what impact has this rhetorical situation had on the contemporary life of this orator's people?

D. Staged assignment #4 - Personal insights.
1. Compare and contrast:
   A. What similarities did you discover about your own/others' cultural viewpoints?
   B. What differences did you discover about your own/others' cultural viewpoints?
2. Appreciating and understanding. What new appreciations about this orator and his/her people have

you gained in your discovery process?

3. Further insights/thoughts/feelings discovered were...

Learning community members worked independently and together in the research investigation, document preparation, and community presentation. Information gathered by individual community members was shared, synthesized, and put into a final learning community-researched document and presentation. Individual learning community members were then requested to evaluate their own and others' contributions to the overall community project through an anonymous feedback process.

Student Course Assessment

Students' comments at the end of the quarter indicated that many thinking critically learning goals were realized. The following student feedback examples illustrate some of the thinking critically outcomes realized:

Critical "thinking-through" learning comments:

- "...I have learned a lot about the Native American culture. All I ever really knew before was that the whites pushed the Indians off the land. But through class and reading, I learned the reality of what actually happened...Every time I see a Native American person now, I will see them in a whole different way. I respect their beliefs and I will share what I've learned with my friends so that they will understand and respect them as well."

- "Before researching this project, I never really understood the values of the Native Americans. Through examining the treaties made with the Comanches, I have been better able to understand what kind of injustices the Comanches suffered and why. I was disappointed to discover that Ten Bears' speech at Medicine Lodge was in vain."

- "Red Cloud is gifted with physical (fighting wars), intellectual (talking to whites/leading his people), emotional (going out east and being composed) talents far above that of many to most whites. It is, therefore, naive to say that the Native Americans were "less than human" or undeserving of their rights. By the speech Red Cloud gave, and the events leading to it, I can conclude nothing else than that the Native American has been forced and able to withstand more difficulty than any human being should have to. Red Cloud proved, by his composure, to be a true human being."

•"I am realizing just how corrupt the writers of history were, or how perhaps they just didn't care. So many details have three or four different versions. It's hard to depict the truth from them."

•"I was overwhelmed by one Dakota speaker's presence because it was like all the readings that we have been doing in class about Indian values came to life in the person. It wasn't just theories in books or lip service being paid to beliefs. [The speaker] was sincere and caring..."

Critical "thinking-differently" learning comments:

•"I have uncovered a lot of feelings from myself. I have come to appreciate the simplicity of the life of the Apache people and all Native American nations. ..[I feel] disgust in the way my historic governing diplomatic ancestors were."

•"I cannot say enough good about the speaker [Dakota]. I have never had any speaker make me actually sit back and think as he did...I would have to say that he was very interesting. I feel I am thinking differently on my views after his presentation."

•"...I have discovered a great deal about myself as I have researched the Cherokees--some I like, some I don't. Overall, though, I feel that I have a new direction--a direction that I want my children to discover and value...If I have learned nothing else from researching the Cherokees, I have learned compassion. I have witnessed suffering, shared frustration and experienced anger--both at the Indian and the white man. Yet I feel that I still have a great deal to learn, to experience. At least I am now more open and receptive to whatever it is that continues to lead me toward my hidden ancestry."

•"I have gained a new appreciation for the American Indian spirituality, which instead of being 'lofty' is grounded (literally) by their oneness with nature. They have a respect for what has gone before them and for Mother Earth, which, generally speaking, whites have never been able to match."

•"I shared in putting together the majority of the jigsaw puzzle that provided the excitement of discovering who John Ross and the Cherokees were. I discovered another race that provided me with moral lessons as I learned about their struggle. I learned about the personalities of [my group members] when they interacted frankly and honestly about the Cherokee and John Ross. There was an opportunity to share emotions with each other and an opportunity to work together."

These comments reflect students' experiences and learning outcomes after participating in this course. Individual and cooperative learning community group activities supplemented by the use of the cultural perspective-taking conceptual tool and staged assignment tools activated thinking critically and collaborative thinking processes. The activation of these thinking processes led to students' reported new insights and appreciation for others and, for many, a commitment to continue to grow and continue to learn about other cultural groups.

• • •

References

Dowlin, S. (1991). [Spring Course materials]. "Those Who Spoke Out: Native American Voices of the Past and Present" (SPCH 444/544). Spring Quarter. Department of Speech Communication, Box 89, Mankato State University, Mankato, MN 56002.

_____ (1991) [Fall Workshop]. "Cooperative Critical Thinking: An American Indian Model for Teaching." Bush mini-grant workshop. Mankato State University, Mankato, MN.

_____ (22 February 1992). [Workshop]. "Cooperative Learning and Staged Assignment Strategies as Tools for Facilitating Critical Thinking." Western States Communication Association Conference, Boise, ID.

Dowlin, S. and Keating, B. (1991) [Workshop]. "Critical Thinking through Cooperative Learning and Staged Assignments." Bush Faculty Development Undergraduate Conference. Minneapolis, MN.

Johnson, D.W., Johnson, R.T., Holubec, E.J. (1988). *Cooperation in the Classroom.* Edina, MN: Interaction Book Company.

Keating, B. (1987). Reducing classroom alienation: Applications from theory. *Teaching Sociology*, 15: 407-409.

_____(1991). Using staged assigments as student spotters: Learning research methods. *Teaching Sociology*, 17. 19, 4: 514-5.

Knowles, M. (1980). *The Modern Practice of Adult Education.* Chicago, IL: Follett.

Krathwohl, D.R., Bloom, B.S. and Masia, B.B. (1964). *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook II; Affective Domain.* New York: David McKay Company, Inc.

Meyer, C. (1986). *Teaching Students to Think Critically.* San Francisco: Jossey-Bass Publishers.

Pearce, B. (1977). Teaching interpersonal communication as a humane science: A comparative analysis. *Communication Education*, 24, 104-113.

• • •

Workshop in Global Social Science

This is a very different presentation than I would have made when I first began teaching 30 years ago. This presentation is about a textbook I am creating for use in a required lower division interdisciplinary social science course. I begin this text with the assumption that responsible global citizenship is required of all students whose adult lives will be lived almost entirely in the 21st century. Furthermore, this text includes much more than social science as it is usually understood. It includes social criticism, policy analysis, philosophy of history and even literature. It could be pared down to social science only at a very real cost.

At the end of the *Symposium*, only Agathon (the tragic poet), Aristophanes (the comic poet), and Socrates are awake; Socrates, as usual, is holding forth. His main task, Plato reports, "was forcing them to admit that the same person might be capable of writing both comedy and tragedy–that the poet might be a comedian as well" (Plato, 1971, p. 574). My contention is that as teachers and students of global social science we need to be like Socrates' poet. Our social science must possess stereoscopic vision which recognizes every situation as one with gain and loss, of change and stasis, of possibility and limit. Our goal is to incorporate these dual visions. Without them, our social science degenerates into dogmas or quietism--neither of which is an appropriate response to a world such as ours, beset with oppression, violence, and massive ecological degradation.

I maintain that those of us who have the privilege to use a global social science approach to study human society must not only construct a map of the world, but also help people find their places on it. We cannot have as our sole mission the development of abstract knowledge; our task, beyond science, is equally to shed light on human affairs in a global perspective and to connect, as C. Wright Mills once said, the personal troubles of people with the larger realities of the social order (Mills, 1957, pp. 5-9).

I am certain that social science alone does not offer sufficient education about global human societies, and I make no attempt to confine global human issues to questions of science. In my opinion, the disengagement of science--its great ascetic strength to withdraw from the exigencies of the day--is also its weakness as an education for people who need to master their own times globally. The very distinctness of social science--its native abhorrence of the local and the particular, its restraints and austerities--implies its limits. General or liberal education courses for the 21st century require all sorts of hybrids between science and criticism. Social science is only a part of the understanding needed by global citizens of the 21st century.

BEST COPY AVAILABLE

In the introduction to global social science I seek to illuminate opinion. Taking as my point of departure the opinions of human beings who make up societies, my task is to return to opinion, clarified and deepened by careful study and systematic reflection. This task inevitably mixes science and criticism, but even in its scientific aspects there is not only room, but a need, for moral commitment. The detachment that science requires is not a form of indifference. Without guiding values, the work of science has no coherence. "Any process of enquiry unguided by intellectual passions," said Michael Polanyi, "would inevitably spread out into a desert of trivialities" (Polanyi, 1964, p. 135).

The disengagement of science is a motivated, not absent-minded choice; it requires constant effort, not a relaxation of judgment. If there is an imperative neutrality, it is only a local neutrality, an imperfect suspension of conventional thought and narrow hopes, not a neutrality of ultimate intentions. Moral aims do not necessarily preclude objective understanding; no motivation is as deep as the desire to understand more fully, and what stern guidelines that imposes to keep us honest. As empirical science must be pursued for the sake of theoretical knowledge, so detachment must be pursued for the sake of commitment. "While the poet, the mathematician, the scientist," Jerome Bruner wrote,"must each achieve detachment, they do it in the interest of commitment. And at one stroke they, the creative ones, are disengaged from that which exists conventionally and are deeply engaged in what they construct to replace it" (Bruner, 1973, p. 213).

"The disengagement of science is a motivated, not absent-minded choice; it requires constant effort, not a relaxation of judgment."

In the past few years we have witnessed the disintegration of the Soviet Union and, hopefully, the end of the Cold War. We continue to witness the struggles of the poor in Central America, Latin America, and the Caribbean, where barriers against genuine social change cause us to question the policies of the United States government and, even more fundamentally, the legitimacy of Western capitalism. We have observed the emergence of new economic powers in the world, coupled with the loss of United States economic influence and evidence of increasing poverty and violence in the U.S. We have dimly heard the voice of indigenous peoples who are teaching us a painful, hidden history. They hope for, seek, and deserve a new future.

The world is changing with breathtaking speed as old paradigms fall away and new orders are proclaimed. It is an exciting, yet precarious time, full of both opportunity and danger ahead. The course, as I envision it, hints at some new perspectives and analyses. I attempt to show both ways that social science can be of use to us as teachers and students and ways that it has to be changed. Throughout the course I share questions with students that I am asking myself: How ought we to look at the world in the 21st century? What are the pieces of this rapidly changing scene that can be linked together to provide some helpful social analysis? Is the heralded "new world order" really new? With intercon-

nected global communication and rising expectations, where do people who struggle for justice and human dignity now find their hope? What will happen as more and more, amid growing movements toward freedom, dignity, and a better life, people experience only continued oppression? And what are the implications of all these changes for our global community in the coming decades?

In order to respond to the needs of the 21st century, a course in global social science needs to address three dominant themes:

1. Global in scope;
2. Cognitive and affective learning;
3. Praxis oriented.

"Global themes, with their many issues and questions, need to be approached much more critically than they currently are."

The course needs to help those in it escape the usual North American positivist parochialism and build a humanistic dimension to the understanding of global interdependence, including the role of the industrialized world and, in particular, the United States in North-South relations and local realities. It needs to help people develop skills in analysis of the problems facing social systems and their solutions both locally and internationally. The course must promote values and attitudes of respect for cultural differences and cooperation. Above all, those involved in the course must be motivated to take action to alleviate problems associated with underdevelopment, maldevelopment, overdevelopment, and critical global issues.

Global themes, with their many issues and questions, need to be approached much more critically than they currently are. We need to enhance our understanding of the links between historical and contemporary realities. We live in an era of globalization in which pollution, satellite broadcasts, and products from the "global factories" stream across national borders. At present, when it is noticed, our views of globalization are mostly "globalization-from-above." It is an effort to expand the wealth and power of the wealthy and the powerful and, it appears, leads to the destruction of the planet. For the 21st century, social science courses need to assist students and faculty in explorng "globalization-from-below" alternatives. Simply to teach and learn about "what is" without empowering ourselves to think about "what could be" and "what ought to be" is not adequate.

Secondly, in teaching the course we need to be committed to learning as a process which fosters divergent thinking and gets beyond the present, overly positivist social science base with its rigid categories, absolutes, dichotomizing, and basically adversarial problem-solving approaches. Developing true interdisciplinary perspectives from the humanities, incorporating social responsibility, democratic principles, and comprehensive ethical clarifications, needs to permeate both the process and the content of the course.

Finally, to become participatory global citizens of the next century we need to go beyond simply thinking about global realities. Whenever possible and practical we should engage in action projects to implement our learning. Important contemporary and future problems such as ethnic violence, pollution of the earth's environment, and division of our nation and the world into increasingly hermetically sealed areas of wealth and poverty cannot simply be brought up, studied, and then left behind for another topic. Alfred North Whitehead defined education as the "art of utilization of knowledge." To be true to the promise of liberal education the course must assist us to put knowledge to use to solve global human problems. Obviously we cannot act on all or perhaps most things we learn about, but by cooperating with community, national, and international organizations we can create opportunities to act on some.

By creating an international, intercultural, interdisciplinary awareness with a humanistic base and applied thrust, the course could really help us to develop critical thinking skills, higher order thinking skills, and the planet-caring perspectives necessary for human survival in the 21st century. The melding of the social scientific and humanistic approaches in the pursuit of a more just world order needs to become more clearly the goal of introductory social science courses in the future. This would seem to be extremely congruent with the general or liberal arts mission of most colleges and universities.

•••

"The melding of the social scientific and humanistic approaches in the pursuit of a more just world order needs to become more clearly the goal of introductory social science courses in the future."

Students' Perceptions of General Education Courses: Giving Students a Voice

Over the past several years, Richard Light of Harvard University has been conducting assessment seminars involving faculty, administrators, undergraduate and graduate students at that institution. The purpose of these seminars has been to promote and conduct internal research which could enhance teaching and learning and enrich the overall college experience. This group initiated research projects which included the assessment of innovations in classroom teaching; different ways of organizing students into groups to enhance learning; connections between academic and non-academic components of students' lives; ways to improve writing; student perceptions of academic advising; and how students view classes in foreign languages and the sciences.

The published reports (Light 1991, Light 1992) from these seminars are thought-provoking and stimulating, but were thought to have limited applicability to institutions such as Mankato State University, which have significantly different missions and student populations. The Mankato State University Assessment Project (MAPS) addressed some of these same issues, but in a different environment and with a different student population.

Angie Bomier
Student Relations Coordinator
College of Science, Engineering and Technology
Mankato State University

Method:

The MSU Office of Institutional Research provided us with a list of 1,034 undergraduate students enrolled at Mankato State University during Spring Quarter, 1992. The students were randomly selected in proportion to the overall university population in terms of full and part-time enrollment status, on- and off-campus residence, and entry status as transfer or new freshmen.

On May 8, 1992, 1,032 of these students were sent a letter which outlined the purpose of our study, encouraged their participation, and asked them to complete a confidential questionnaire. Students were given 10 days (until May 18) to return the questionnaire. A follow-up letter and a second questionnaire were sent to all non-respondents on May 29. The follow-up letter urged students to return the questionnaire by June 10, 1992, just prior to the end of the quarter.

The questionnaire was designed to address and identify the following: ethnic and gender differences in perception of the college experience; connections between academic performance and non-academic activities (employment, family responsibilities, involvement in extracurricular and athletic activities); faculty accessibility; satisfaction with academic advising; and the characteristics of respected courses. The question-

BEST COPY AVAILABLE

naire contained two components. One section used a Likert scale to measure student perceptions of the issues. The use of the Likert scale items allowed for relatively easy analysis of the data. The second section contained a set of open-ended questions addressing some of the same issues as the Likert scale items. These questions asked students to write short responses. This format generated more specific information about the experiences and perceptions of academic life at MSU.

Student Sample

A total of 604 (58.5 percent) of the students eventually returned a MAPS questionnaire. The respondent group appeared fairly representative of the entire undergraduate population enrolled at MSU in the spring of 1992. A comprehensive public university, Mankato State University primarily serves students from the south central region of Minnesota. The sample data reflects the traditional origins and composition of the student population. At the time of the MAPS survey, MSU could be characterized as non-selective.

Ninety-five percent of the respondents were white/caucasian; three percent indicated that they were African-American, Asian-American, Hispanic, or Native American; and two percent indicated that they were international students. Of the respondents, 81 percent were aged 24 or under; 19 percent were 25 or above.

Although the MSU undergraduate population is nearly 50 percent male and 50 percent female, more women than men responded to the survey. Our sample group included 333 women (55 percent) and 270 men (45 percent). Full-time students also appeared in greater numbers in our sample (90 percent) than they did in the overall student population (84 percent).

The current class standing of respondents was representative of the University's overall undergraduate population. Our sample included 123 freshmen (20 percent); 130 sophomores (22 percent); 162 juniors (27 percent); and 188 seniors (31 percent).

Most of those who responded to a question on marital/parental status were single students with no children (76 percent). About 15 percent of our sample were married with children; five percent were married and had no children; four percent were single parents. Twenty-six percent lived in on-campus residence halls; only six percent lived with parents. Approximately two-thirds of our sample group entered MSU as new freshmen. The remainder of the group had transferred to MSU from other institutions or with advanced standing.

Most survey respondents were making satisfactory academic progress; the vast majority (94 percent) had at least a C average overall. Forty-one percent had cumulative grade point averages above 3.00; of this group,

eight students had a 4.00 cumulative G.P.A. Only six percent of the respondents had grade averages below a 2.00.

Summary

This paper presents some of the results of our study, focusing on those questions which address general education courses, academic advising, and various perceptions of academic life at MSU. The results from the Likert items are presented as well as results from the open-ended questions. The student respondents provided a rich sample of comments, which we have tried to group into some manageable and meaningful format. We found that students took advantage of the opportunity to both praise and constructively criticize various aspects of their learning experience at Mankato State. The positive and negative comments are presented with the expectation that they will generate discussion and provide suggestions for implementing improvements in our courses, services, and academic support efforts.

Results of this survey have been shared at Bush faculty development conferences, with members of the MSU General Education Commission, with the student relations coordinators at MSU, and through presentations at MSU University Development Day sessions. Results have also been provided to various MSU departments on request, and to various committees studying curriculum and advising issues.

Chart 1. Most recommended general education courses

Based on your experience, what general education course at MSU would you most highly recommend to others? Why would you recommend this course?

Student responses included these reasons for recommending courses:

Response	Number of Responses
Course was useful/relevant/practical	189 (39%)
Satisfied with instructor/instruction	86 (18%)
Subject was interesting	71 (15%)
Learned a lot/course was informative	56 (12%)
Course was enriching/developed awareness or understanding	55 (11%)

General Education: Most Highly Recommended Courses

Students were asked to consider what general education course at MSU they would most highly recommend to others. They were also asked to comment on why this course would be recommended. A total of 483

students responded to this question, providing a specific course (or courses) and reason(s) for their recommendations. Another 85 students either did not respond or indicated that their general education course work was taken elsewhere. Eight students indicated that they had not yet taken enough courses to recommend a specific class. Six students responded that they were "unsure" or "didn't know." Some students (seven) gave general responses, such as "anything self-paced;" or "any course that is not a small, more personal class;" "no uniform degree of difficulty exists in general ed;" "intro classes...you get a broad education." One student indicated he/she would recommend all of the general education courses. Fourteen students indicated that they would not recommend any general education courses.

"The general education course most frequently recommended by all students was speech...speech classes offered at MSU at the time of the survey were small and interactive."

The general education course most frequently recommended by all students was speech. Since some students did not cite a course number, it is difficult to determine with any certainty which course (of three general education possibilities) was most preferred. A total of 59 students recommended speech; 32 specifically indicated Speech 100 (Fundamentals); 10 students indicated the public speaking course (Speech 272). Comments on these courses indicated that students found them useful, practical and necessary. Several students indicated that their speech courses contributed to personal growth. The general education speech classes offered at MSU at the time of the survey were small and interactive. Though taught primarily by graduate assistants, the course objectives were carefully structured, department faculty acted as mentors to the course instructors, and classes were closely monitored by the department.

Sociology courses were the next most frequently recommended classes. Here, students had several options, and again, some students did not specify by course number which class they were recommending. A total of 43 students recommended sociology for general education. Although some students indicated that they found sociology courses useful and practical, most comments appeared to emphasize that the subject matter and issues discussed were interesting or that the course helped them "learn a lot" or "gain awareness." Psychology courses, with 37 positive responses, were also popular general education recommendations. Student comments indicated that the reasons for recommending psychology were similar to those for sociology.

English 101 and 102 were recommended by 36 students. Most (20) of these students recommended English based on its importance to later courses; it was frequently perceived as useful and necessary. Several students cited the good instructors they encountered in the class. As in speech courses at the time of the survey, English 101 instruction was delivered largely by graduate assistants in small class settings. The course objectives were structured by the department, and graduate assistants received departmental support.

Health courses were recommended by 34 students. The majority (29) of these students indicated Health 101, particularly for its relevancy and practicality. The course, which addresses current health issues of importance to many college students, was frequently cited as including content "everyone needs to know."

Other general education classes recommended by MSU students included history courses, cited by 25 students ("interesting class...subject"); biology, recommended by 26 students ("interesting subject," "learned a lot"); educational foundations courses; computer science; mathematics (especially College Algebra); women's studies; and geography.

"...it appears that students would particularly recommend courses they view as relevant, useful, and practical."

In reviewing the student comments on their most highly recommended general education courses, it appears that students would particularly recommend to others courses they view as relevant, useful, and practical. Of the responses, 189 (39 percent) recommended general education courses on this basis. Comments included: "most helpful to study and work;" "used by all majors after college;" "good to have in advance;" "helped me in many of my other classes;" "beneficial to all students;" "used in all aspects of life;" and "helpful in the future."

Another 86 students (18 percent) cited satisfaction with the course instruction or instructor as a basis for recommending general education. Seventy-one students (15 percent) indicated that they would recommend a course on the basis of interesting subject matter; 56 (12 percent) commented that their course recommendation was the result of a particularly informative class, or that they felt they learned a lot in the class; 55 (11 percent) commented that they found a particular course "enriching" or had developed greater awareness or understanding as a result of the class. Twenty-three (five percent) of the respondents recommended courses because of a "fun" or relaxing class atmosphere; only eight (two percent) of the respondents indicated that a course would be recommended because it offered an opportunity for discussion or interaction. A few respondents (one percent in each case) indicated that they would recommend a general education course because it was either "easy" or "challenging."

General Education: Courses Least Likely to Recommend

When asked to state which general education course they would be least likely to recommend to others based on their experiences at MSU, 439 students provided a course title (or titles) and reasons for not recommending the course(s). A total of 120 students either did not respond to this question or indicated that general education was completed elsewhere. Another group of 26 students wrote "none" in response to this question, perhaps indicating that there was no course they wouldn't recommend. Eight students indicated that they were "unsure" on this question. Two students indicated that they would not recommend any general education courses.

Chart 2. Least Recommended General Education Courses

Based on your experience, what general education course at MSU would you be least likely to recommend to others? Why would you not recommend this course?

Student responses included these reasons for not recommending courses:

Response	Number/Percent of Responses
Course was not useful/ irrelevant/unnecessary	110/25%
Dissatisfied with instructor/instruction	108/25%
Course was boring	61/14%
Course was too difficult/too in-depth	51/12%
Did not learn very much	43/10%
Dissatisfied with grades/evaluaton	29/7%

As was the case to some degree with the previous question regarding general education, those courses which drew the highest enrollments also generated the greatest attention. On this question, it was interesting to note that no single course generated a particularly large number of what could be considered negative responses. Physical education courses, theater, urban studies and English literature were cited by 10 or more students as "irrelevant" or "unnecessary." However, this type of comment was also applied to 23 other general education courses, including those in music, astronomy, biology, computer science, home economics, art, mathematics, and philosophy.

A total of 110 (25 percent) of the students who cited a general education course that they would least likely recommend did so on the basis that they perceived the class as not useful, irrelevant, or unnecessary. Comments included: "won't do you much good;" "school is expensive enough. Make classes like this optional;" "no practical use, outside of getting credit for it;" "it does not relate to the average person's life and experiences;" "didn't gain anything I could take with me;" "useless."

Dissatisfaction with class instruction and/or the course instructor generated nearly as many comments. A total of 108 students (25%) cited the instructor or instruction when asked why they would not be likely to recommend a particular general education course. Student comments included these perceptions: "poor lecturer;" "teacher cannot relate to students;"' "teacher was disorganized;"' "didn't care about the class;" and "needs language skills." Since many of these comments were perceptions of a particular individual, it is difficult to generalize. A review

of the comments, however, does indicate that many students voiced concerns regarding teaching methods, language skills, level of instruction ("talks above the students' level of understanding;" "expected more than what I got"), treatment of students ("professor dehumanizing;" "teacher embarrassed students"), course preparation and/or organization, and perceived commitment to the course.

Sixty-one students (14 percent) would be least likely to recommend a general education course that they found boring. Another 51 students (12 percent) would not recommend a course perceived to be too difficult or too in-depth. Forty-three students (10 percent) indicated that they "did not learn very much" in a particular general education class. Another 29 students (seven percent) were dissatisfied with their course evaluation or grade. Twenty-one students (five percent) indicated that they were uninterested in the particular subject matter; another 20 students (five percent) thought that a specific general education course involved too much work or took too much time. Other reasons for not recommending a course included a perception that the course or instructor was biased (four percent); the class was too large; the course was not challenging; course expectations were not clear; or the instructor had language difficulties.

"A large majority indicated that the instructor plays a crucial role in determining whether a course would be considered 'good.'"

Elements of a Good Course

When asked to describe the elements of a really good class, 533 students responded; 71 students declined to respond. A total of 401 students (75 percent of those responding) indicated that one element of a really great course was a good instructor.

Of those who responded, a large majority (402 students, 75 percent) indicated that the instructor plays a crucial role in determining whether a course would be considered "good." An instructor's knowledge, qualifications or competence (in the classroom or in the subject) were most frequently cited by students; 73 students indicated that the knowledge and competence of the instructor were important in creating a perception of a good class.

Another fairly large group of students (50) indicated that an instructor's enthusiasm, excitement and energy are important elements for a good class. Forty-seven students noted the importance of an instructor who demonstrates concern for them; the instructor who seemed interested in students or who "likes students" contributed to the perception of a good course. A number of respondents (36) indicated the importance of faculty interaction with students. These students value an instructor who is seen as approachable, easy to talk to, or one with whom personal contact is possible. Other students (22) commented that an instructor who enjoys teaching or seems to take pride in teaching is important in enabling a good class to develop.

Students cited many other examples of instructor or instructional characteristics in response to this question. Those course elements associated with instructors or instruction and mentioned by six or more students include: interesting (makes subject or course interesting/interested in their subject); prepared and organized; provides help when needed; gets students involved in the class material; cares if students learn; patient; flexible and able to compromise; fair; fun and enjoyable; good sense of humor (or makes jokes); speaks/communicates well; offers practical/"real world" experiences; challenging/has high expectations.

Although an effective "instructor" was certainly cited by most students as the primary element in a good class, other course characteristics were also identified as important. A small class size was cited by 31 students as an element contributing to a good class. Another 27 students indicated that a course which is challenging is important to them. Sixty-seven students identified course discussion and interaction as a significant element of a good course. These students value courses that encourage student involvement and class participation. A good textbook and course support materials were cited by a number of students (21) as contributing to a good course. Other students (11) mentioned an appreciation for a course that is well organized.

Chart 3: Ideal Class Size

<u>Women</u>	(N=306)
Range:	10-100
Mean Size:	28.24
Median Size:	25
<u>Men:</u>	(N=255)
Range:	7.5-125
Mean Size:	28.43
Median Size:	25
<u>Overall:</u>	(N=561)
Range:	7.5-125
Mean size:	28.3
Median Size:	25

•••

References

Light, Richard J., *The Harvard Assessment Seminars*, (1990), Harvard University, Graduate School of Education and Kennedy School of Government, Cambridge, MA 02138.

Light, Richard J. *The Harvard Assessment Seminars Second Report*, (1990), Harvard University, Graduate School of Education and Kennedy School of Goverment, Cambridge, MA 02138.

Acknowledgements:

Diane Graham
Mike Johnson
Grant from Bush Faculty Development Project

•••